

WISDOMES
CHARACTER
AND
COUNTERFEIT.

Deliniated in two SERMONS.

The one on the Epistle of St. *James*, chap. 3. 17.

The other on the Gospel of St. *Matth*: chap. 2. 8.

By NATH: HARDY, Minister of Gods Word, and Preacher
to the Parish of St. *Dionis Back-Church*.

JOB 28. 28.

*Behold, the feare of the Lord, that is wisdom; and to depart
from evil, is understanding.*

PSAL. III. 10.

*The feare of the Lord, is the beginning of wisdom, a good
understanding have all they that doe his commandments;
his praise endureth for ever.*

L O N D O N,

Printed by J. G. for *John Clark*, and are to be sold at his Shop
under St. *Peters Church* in Cornhil, 1656.

THE UNIVERSITY OF CHICAGO

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CHICAGO

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WISDOMES
CHARACTER:
OR, THE
QUEEN OF GRACES.

Set forth in a SERMON Preached
at the Assizes holden at *Aylesbury*, for the
County of *Buckingham*, on Friday
March 21. Anno Dom. 1655.

By NATH: HARDY, Minister of Gods Word, and Preacher
to the Parish of *St. Denis Back-Church*.

PROV. 4. 7.

*Wisdom is the principall thing, therefore get Wisdom, and
with all thy getting, get understanding.*

Bern. Sermon. 1. de Nativit. Christi.

*Sola qua ex Deo est sapientia Salutaris, qua secundum B. Jacobi
definitionem primum pudica, deinde pacifica est; nam sapientia
carnis voluptuosa est, non pudica, sapientia mundi tumultuosa est,
non pacifica.*

L O N D O N,

Printed by *F. G.* for *John Clarke*, and are to be
sold at his Shop under *St. Peters Church*
in *Cornhil*. 1656.

WISDOM'S
CLEARANCE

OF THE
OFFICE OF THE

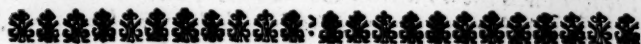
Commissioner of the
General Land Office
Department of the Interior
Washington, D.C.

By Special Agent in Charge
of the Bureau of Land Management

I have the honor to
acknowledge the receipt of
your letter of the 10th inst.

and in reply to inform you
that the same has been
forwarded to the proper
authorities for their consideration.

Very respectfully,
J. O. D. W.




TO THE
VVORSHIPFULL,
GEORGE TASH, Esq.

High Sheriffe of the County
of Buckingham.

The blessings of Wisedomes right
and left hand.

S I R,

 *T* your command *this* small Barke was first
launched into the River, and is now put
forth to Sea; I know the season is perillous,
and perhaps she may meet with a contrary
winde, but her Anchor of truth will pre-
serve her from sinking in the sharpest storme. She is no
man of Warre, nor intends offence to any, onely a Mer-
chant Man, designed to advance the spirituall traffique.
Her outside is plaine, but her lading is rich. The Com-
modities which she bringeth are the incomparable Jewell
of Wisedome, the Amber of Purity, the Gold of Peace,
the Silkes of Gentlenesse and Tractablenesse, the Oyl of
Mercy, all sorts of precious Fruits, the Diamonds of Im-
partiality, Sincerity, and these fetched not from the utter-
most Indies, or any places of the earth, but the uppermost
Heaven of Heavens.

*To your Coast (Honoured Sir) she first putteth in, not
doubting the Harbour of a favourable protection, since,
though*

though I was the unskillfull Carpenter, you are the Owner, and besides you have a considerable share in her goods, your prudent, peaceable, gentle, mercifull, just and upright conversation, being evidenty to all who know you.

*Onely give me leave (Worthy Friend) to advise, that you would continue and encrease this Heavenly Trade. True, you have experienced through Divine Providence, blessing your ingenuous industry, the advantage of trafficking in those remoter parts of the World; since your returne to your Native Countrey, the same Providence hath found out for, and conferred on you an invaluable Jewell (a Consort decked with all Wisedoms Ornaments) and by her hath blessed you with those pearles (Children) which no riches can purchase. But in the midst of all these enjoyments, forget not what Solomon saith of Wisedome; **Prov. 3. 14, 15.** The merchandise of it is better then the merchandise of Silver, and the gain thereof then fine Gold; she is more pretious then Rubies, and all the things thou canst desire are not to be compared unto her.*

I have nothing more, but to declare to the World, how much I am engaged to your selfe, and vertuous second self, for Multiplied Courtesies; To Supplicate the Great God, for the accumulation of his mercies both celestially and terrestrially, on you and yours, and subscribe my self

Your most affectionate

Servant,

NATH: HARDY.



J A M. 3. 17.

But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be intreated, full of mercy and good fruits, without partiality, and without Hypocrisie.



O All graces, none of more singular worth, and *universal* extent then that of *wisdom*; If you take the *altitude* of its *dignity*, you shall finde that what the *Sun* is among the *Planets*, and *gold* amongst the *Metals*, the *minde* among the *Faculties*, & the *sight* among the *Senses*; that is *Prudence* amongst *Vertues*. Hence it is not unfildly called, *Cardinalium cardo*, the *hinge* upon which the other *cardinall* vertues turne, giving rules to *justice*, setting bounds to *temperance*, putting the *reynes* upon *fortitude*, yea it is the *salt* which giveth a seasoning to all our graces. If you measure the *amplitude* of its *utility*, you shall finde that it observeth all

How

B

seasons,

seasons, ordereth all actions, and regulateth us in all conditions. Some graces are excellent in their nature, but confined in their use, Repentance to sinne, Patience to affliction, Gratitude to mercy, Obedience to duty: But this grace is that which subdueth corruption, sustaineth affliction, improvethe mercy, manageth duty; In one word, what the wise man proveth saith of money, may more fully be applyed to wisdom, Is answereth all things.

Ecclef. 10. 19.

This *Encomium* might very well serve as a *Proaminum*, both to justifie my *choyce* of, and gaine your attention to my discourse upon this *Scripture*. But besides both the *goodnesse* and *fulnesse* of this grace, there is yet another consideration, which may render it very acceptable at this time, namely the *finesse* of it, both to the *occasion* and *persons*.

The *occasion* of this present meeting you all know, is to hold a *grand Assizes* for the *righting* of the injured, *punishing* of offenders, *deciding* of differences, and *redressing* disorders in the *County*; nor is there any grace more *needfull* to the accomplishing of these weighty workes, then that of *wisdom*.

The *persons* to whom I am now to speak are of severall *degrees*, *offices*, *vacations*, and no grace more useful for them all in their severall *spheres*, then this of *wisdom*.

This was *King Solomons choyce* for himselfe, and such
 3 Kings 3. 19. a choyce as God highly approved of, Give thy servant an understanding heart. This was his Father *Dauids* advice to all Kings and Judges of the earth. Be wise and be instructed. Finally, this was *Moses* his wish for the people of *Israel*, Oh that they were wise. And surely then it cannot be unseasonable, or unsuitable for me at this time to set before you this excellent description of *Wisdom*,
 which

Psal. 2. 10.

Deut. 5. 29.

which our *Apostle* hath made to my hand in the words of my Text, *But the wisdom which is from above, is first pure, then peaceable, &c.*

The wise man speaking of *Wisdom* calleth her a tree of life, and there is one word (*fruits*) in the Text, which giveth a fit occasion of using that metaphor; conceive then *Wisdom* here compared by our *Apostle* to a Tree, whose root is not (as other trees) in *Earth*, but *Heaven*; in which respect (to use the *Philosophers* expression concerning man) she is *arbor inversa*, a tree turned upwards, her fruits are both wholesome and toothsome, and those of severall sorts: St. *John* saith of the Tree of life, in the streets of the new *Jerusalem*, *It bare twelve manner of fruits*; Loe here eight severall fruits reckoned up as growing upon this tree of life, nay our *Apostle* tells us, this tree is full of good fruits, to wit, of all kinds. It will not then I hope seem tedious to you to sit for one houre, under the shadow of this tree, and feed upon the fruits that fall from it, which being eaten and digested will nourish your soules to eternall life.

Againe, we thinketh our *Apostle* presents wisdom to us, under the forme of a beautifull virgin. That he may wooe and win us to her espousals, he delineateth both her Parentage and her Person, the Eminency of the one, and the Excellency of the other. Her Parentage is sublime, she being of a noble, royall, yea Divine extraction, for she is the wisdom from above. Her person is altogether lovely in every part. The candour of purity adorneth her breasts, the honey of peace drops from her lips, an amiable gentlenesse smileth in her countenance, the jewell of tractablenesse hangs at her eares, braceless of mercy and good fruits deck her hands, and she walketh upon the two even feet of impartiality and sincerity, who

can look upon her, and not be ravished with her: if she were in oculis, surely she would be in osculis, and the true reason why men are no more in love with her, is, because they doe not know her: be pleased then for one houre to take a view of her picture, as it is here drawn by our Apostle to the life, in its severall lineaments.

Once more, we have *Wisdomes* represented under a double notion, as a *Daughter* and as a *Mother*; as a *Daughter*, and that of no lesse then a *King*, the *King of glory*, yea the *King of Kings*. So *Alphonsus* was wont to call her *filiam Dei*, Gods Daughter, for she is the *wisdomes from above*; as a *Mother*, fruitful of many, and those sweet children, the eldest whereof is *purity*, or to use more proper termes, here is *wisdomes* set forth as an *effect*, and as a *cause*, as an *effect* of the best, the first cause; as a *cause* of the best and choicest effects; so that the words naturally part themselves into these two Generalls:

Dignitas originis, The dignity of *Wisdomes* originall whence it is, it is the *wisdomes from above*.

Utilitas effectus, The utility of the effects which it produceth, in as much as it is first pure, then peaceable, easie to be intreated, full of mercy and good fruits, without partiality, and without Hypocrisie.

Of both which, whilst I shall speak, and you shall hear, let us all implore this *wisdomes from above*, that I may deliver my message without partiality and Hypocrisie; you may be gentle auditors, and easie to be intreated, so as we may henceforth lead more pure and peaceable conversations, being full of mercy and good fruits, and so I begin with

Gen. 1.

Dignitas originis, The dignity of *Wisdomes* originall whence it is, in those words, The *wisdomes that is from above*.

bove. Interpreters doe here observe an *Ellipsis* of the participle, *καταρχουμένη*, but it is easily supplied from the 15. verse of this Chapter, where it is expressed. If you enquire *what this meaneth*, that it is *from above*, S. James himselfe giveth the answer, where he saith in generall, *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights*; therefore is *Wisdom* said to be *from above*, because it is *one*, yea the *brightest* of those *lights* whereof *God* is the *Father*. Among other attributes of *God* in Scripture, he is said to be the *only wise God*, both because he *alone* is perfectly, exactly, throughly, *infinitely wise* in himselfe; in which respect the best of men are rather *φιλόσοφοι* then *σοφοί*, *lovers of wisdom* then *wise*, and likewise because as the *Sun* is the fountaine of *light*, the *Sea* of *water*, so *God* is the *original* of that *wisdom* which is in the *creature*.

Chap. I. 17.

To clear this briefly, be pleased to know there is a *three-fold wisdom*, namely *Carnall*, *Humane* and *Divine*, of the *flesh*, of the *head*, of the *heart*; the first is *abominable*, the second is *laudable*, the third is *admirable*.

Carnall wisdom is the *cunning*, which is in the *children of this world*, whereby they are *wise to doe evil*; this our *Apostle* divideth in the preceding verses into *earthly*, which is a *moth-eaten policy*, *sensual* which is a *voluptuous provision*; and *diabolish*, which is a *mischievous subtilty*, all which he plainly denjeth to be *from above*.

Ver. 15, 16.

Naturall is that *figacity* which more or lesse is in every *rational creature*, to *discerne* of naturall things, and *manage* secular affaires; instances hereof we finde at the third and fourth verses of this chapter, the *riders skill* in *bridling the Horse*, and the *Pilots* in *turning about the Ship*. This though it be *natura bonum*, yet it is *Dei donum*, implanted in *nature* by a *divine hand*, and though

Laſt. de ſaliâ
Relig. l. 1. c. 18.

Iſa. 54. 16.

Chap. 28. 26.

Dan. 2. 21.

it is improved by Education, Industry, Art, yet it depends principally upon a *Divine influence*. It is by Men that many rare crafts are found out, but as *Lactantius* truly, God gives men the wisdom by which they finde them out, they are Gods own words. *Bahad* I have created the Smith that bloweth the coals into fire, and that bringeth forth an instrument for his worke; and the Prophet *Iſay* speaking of the Husbandman, saith, His God doth instruct him in discretion, and doth teach him; and Daniel saith of all humane wisdom. He giveth wisdom to the wise, and knowledge to them that know understanding.

Sacred is the wisdom either of Science, or of operation, the former is that whereby the minde is savingly enlightened, to discern the things of God, and the mysteries of Salvation, *sapientia quasi sapida scientia*, a savoury, and cordiall knowledge of supernaturall objects, doth well deserve the name of Wisdom: The latter is that whereby a man is enabled to fixe a right end of all his actions, and to make choyce of the fit meanes conducing to that end, this is called by the Latines *Prudentia*, and though the other be not excluded, yet doubtlesse this is principally intended in this Scripture.

Concerning this wisdom, our Apostle saith most justly it is from above, in a peculiar manner, owing its original to God, and that in two respects.

1. In as much as it is no where taught but in Gods Word, the Schools of Philosophers give many excellent documents of morall prudence, but Religious wisdom is onely to be learned in the school of the Scriptures. To aime with a single eye at Gods glory, and our own Salvation as the supreme end, To walke in those paths of faith, repentance and obedience, selfe denyall, induring the Croſſe, and imitation of Christ, which lead to these ends,

ends, are lessons onely to be found in *Holy Writ*; these are they (saith the Apostle Paul) which are able to make wise unto Salvation; no wonder if he exhort the *Colossians*, Let the word of Christ dwell richly in you in all wisdom; this water of life being to be had in no other Well but that of Gods Word. Col. 3. 16.

2. In as much as it is a singular gift of the Sanctifying Spirit, the Epithite by which Saint Paul characterizeth this wisdom is, *Spiritual*, and that for this reason (saith the Learned Davenant) *Quia per spiritum Christi generatur, non ingenio nostro comparatur*, because it is not acquired by our Wit, but infused by Gods Spirit. There is a spirit in man (saith Elihu) and the inspiration of the Almighty giveth understanding; Mans spirit is able to understand much, but to the understanding of Divine things, there must be an inspiration of the Almighty. The truth is, whereas humane is attained Deo affirante, God assisting, this Divine wisdom is onely to be obtained Deo inspirante, God inspiring with an especiall grace. Colof. 1. 9. Daven. in Coloss. Job 32. 8.

I shut up this with that Counsell of our Apostle, *If any of you lack wisdom, let him ask of God* it cometh down from above, let us lift up our eyes, and hands, and hearts above for it. This wisdom (as Clemens Alexandrinus elegantly) *is not sold on earth but in heaven*, and if you will know the price it is prayer. Solomon in his Proverbs saith in one verse, *The Lord giveth wisdom*, and in the next, *The Lord layeth up sound wisdom*; the Treasury wherein he layeth it up is his Word, the Treasurer is his Spirit, and the key that unlocketh this Treasury is prayer; take and he will give; let our requests ascend to him, and his wisdom will descend on us; and as the Rivers that come from the Sea, return thither, so this wisdom coming from God, leads us back to

to him; by working in us those graces of *purity, peace, mercy*, which resemble him. And so I am faine upon the

2. Gen. *Utility of wisdomes effects, It is first pure, then peaceable, &c.*

The number of these effects is by some reduced to *seven*, and so they oppose them to the *seven deadly sins*, compare them to the *seven gifts of the Spirit*, resemble them to the *seven Pillars which wisdom heweth to build the house where she vouchsafeth to dwell*. By others the number is enlarged to *eight*, and so they observe a fit correspondence in them to the *eight beatitudes*, four of which, (to wit) *purity, peace, meeknesse, mercy*, are here expressly mentioned, and the rest may be easily parallel'd, as if all the qualifications fitting for blessednesse, were so many maids of honour attending on this *Queen of Wisdom*.

If you desire a *Logicall* disposing of these effects, you may consider *wisdom* in reference to *God* and *men*, in regard of *God* she is *pure*, in regard of *all men* she is *peaceable, distressed men, mercifull*, in her carriage towards *enemies, gentle*, love of *friends without hypocrisie*, towards *good men, full of good fruits*, and in her censures of *evil men, without partiality*.

But I shall in *handling* them follow the order in the text. And as *Printers* first set the severall letters, and then clap on the sheets, or as *Gardiners* first gather the flowers apart, and then binde them together, so shall I distinctly unfold, and then joynly apply them with all possible brevity and perspicuity.

1. That which first occurreth to be handled is *wisdomes purity*, for so is the order of the words, *the wisdom from above is first pure*.

Indeed when we observe what precedeth, we may well infer. that which followeth, *wisdom* being from above, must

must needs be *pure* ; such as is the *cause* , such is the *effect* ; It is impossible the least *darknesse* should proceed from the *Father of lights* , and as no *unclean* thing can *ascend thither* , so neither can it *descend thence* . It is observable in *nature* , that all *things* as they are *higher* , so they are *purser* , the *water* then the *earth* , the *aire* then the *water* , the *fire* then the *aire* , the *stars* then the *fire* ; how pure then must *wisdomes* needs be , which is *from above* the *Stars* , even from the *highest Heavens* !

The Adverb *πρῶτον* , *first* , here prefixed , would not be passed by , as intending not onely a *priority* of *order* but *honour* ; indeed *purity* is the *chiefest* lesson in *wisdomes* school , the *richest* jewell in her *Cabines* , and the *sweetest* flower in her *Garden* ; if you observe , you will finde it both the *α* , and the *ω* , the *first* and the *last* of *wisdomes* lineaments ; *purity* is opposed either to *mixture* , so we say *pure wine* which is not *sophisticated* , or to *filthinesse* , so we say *pure water* which is not *mudded* : in the former sence it is that which *ends* , in the latter it is that which *begins* the description ; because free from *mixture* , she is *without hypocrisie* , because free from *filthinesse* , she is said to be *pure* . And truly all the intermediall *properties* are such , as would be no *praise* of *wisdomes* , if *purity* did not accompany them ; without *purity* , *peaceablenesse* is *pusillanimity* , *gentlenesse* *stupidity* , *tractablenesse* *simplicity* , *mercifulnesse* *foolish pity* , yea our *best* fruits but *Sodom Apples* . In a word , *purity* is *wisdomes* best friend , and choicest companion .

The Greek word which we render *pure* , properly signifieth *chaste* , and accordingly some refer it to that *particular* grace ; indeed on the one hand , as *uncleannesse* is *folly* , and therefore often called by that name , and the

Judg. 20.6.

Prov 7.7.

Chrysost. hom.
29. ad pop.Gamana, quasi
casta mentes.
Prov. 7. 45.

young man whom the harlot tempts to her wanton embraces, is said to be *void of understanding*; Yea Saint Chrysostome compareth him to the mad *demoniack* in the Gospel, who dwelt among the *Tombes*: so on the other hand, *chastity* is a blessed effect of *wisdom*, and therefore it is the wise mans advice, *My Son, say unto wisdom, Thou art my sister, and call understanding thy kinswoman, that they may keep thee from the strange woman, from the stranger which flattereth with her words.*

But we must not confine our Apostles meaning; though if you please, with Brockman, we may make use of the emphasis of the word, and conceive *wisdom* as a *chast virgin*, espoused to *Christ the King of glory*, to whom having plighted her faith, she proveth *faithfull*, renouncing the pleasures of the world, contemning the dalliances of *Satan*, defying the lusts of the flesh, that she may approve her fidelity to her Husband *Christ*.

That *wisdomes* purity may the more fully be characterized, observe briefly these particulars:

1. There is a *purity of doctrine*, and a *purity of practice*, the one from error, the other from sin: *Wisdom* is both *orthodox* and *orthoprax*; maintaining the one, attaining the other; that which *Christ* hath intrusted with her, his truth, she keepeth pure from *Heretic*; that which she hath dedicated to *Christ*, her Soule, she keepeth pure from iniquity. Some are *Zealous* against errors, and yet slaves to their lusts, others are sober in regard of sensuall delights, and yet intoxicated with erroneous opinions, neither of these are *wisdomes* children, who accounts them equally bad, a *vain minde* and *wile affections*, and therefore according to Saint Pauls counsell, she holds the mystery of faith in a pure conscience.

2 Tim. 3. 9.

2. There is a *purity of heart*, and a *purity of life*, both these

these our *Apostle* enjoineth in the 8. verse of the next chapter, *Cleanse your hands you sinners, and purifie your hearts you double-minded;* and Saint Paul, when he exhorteth to *cleanse our selves from all filthinesse of flesh and spirit*: nor doth *wisdome* neglect either; some pretend to have good hearts, and yet lead bad lives; but what a folly is it to thinke the sap in the root can be sweet, when the fruits that grow from it are bitter? others reframe from impure actions, whilst they retain sinfull affections: but what a madness is it for men to content themselves with washing the outside of the cup or platter, whilst the inside is full of filth, nay poyson? true *wisdome* taketh care both of the inward disposition, and the outward conversation. So much is intimated according to some Expositors by *Christs* geminated phrase concerning his Spouse, *Behold thou art fair, my love, behold thou art fair.*

Chap. 4. 8.

Cant. 1. 15.
Bed. sum. alid.

3. There is a *purity of contrition* which looketh backward, washing the Soul by godly sorrow for sinne past, and a *purity of conversion* which looketh forward, cleansing the Soule by a reall forsaking of sinne for time to come, & *wisdom* joyneth these two together. Some resolve to turne from sin, and yet have never truly mourned for it, and what is this but meer folly, to thinke of building a fabrick of Reformation, without laying the low foundation of humiliation? others mourne for their sins, but still returne to them; Unwise men, who begin to build and doe not finish it. That is *wisdome* indeed, which both mourneth for, and turneth from all iniquity.

When the sinner with the prodigall cometh to himself, begins to be wise, reflects on his past life, and weepeth bitterly, this is *metanoia*, *wisdomes after-wit*, and having barked himselfe in his teares, he walketh circumspectly

and here both the *nature*. and the *order* of this property would be considered :

1. *Wisdome is peaceable*. There is *pax Numinis*, a peace with God reconciled in *Christ*. and this wisdome prieth above all; there is *pax pectoris*, a peace of conscience in the sense of that reconciliation of minde in the harmony of the *passions* with reason, and this is wisdomes continuall fast; Finally, there is *pax temporis*, a peace with men, and this is wisdomes endeavour, and of this no doubt here our *Apostle* speaketh.

It was our blessed *Saviours* advice to his Disciples; *Have Salt in your selves, and peace one with another*. *Salt* is an embleme of *discretion*, which leadeth to peace, for as *Salt* prevents *putrefaction*, so doth *wisdome*, *contention*. If *Salt* be thrown into the water, it kindly melteth, if into fire, it crackles till it vanish; so is *wisdome* pleased, when in the water among peaceable, but grieved when in the fire among contentious spirits. Indeed knowledge too often is contentiow, as being accompanied with *pride*, *qua in flat*, which puffeth up, but *wisdome* is *pacificous*, as being attended with *charity*, *qua adificat*, which edifieth. It is observed of *Solomon*, that he was both the wisest, and the most peaceable King, no greater friend to peace than *wisdome*. The place whence *wisdome* cometh; *Ferusalem* which is above, is the vision of peace; the God from whom she is sent, is the God of peace; *Christ* the *wisdome* of the Father, is the Prince of peace; the Spirit who is the donor of *wisdome*, is the Spirit of peace; the Word wherein she is taught, is the Gospel of peace, no wonder if she be a Mother and nurse to peace.

Peace is musick to the eare, honey to the taste, beauty to the eye, sweetnesse to the sent, smoothnesse to the touch, and joy to the heart of a Son of *wisdome*; where

peace is, it is her care to preserve it, and where it is wanting, to obtaine it; if Peace be bid. she seeketh to finde it, if it come, she embraces it, and if it fly from her, she followeth it. Her Motto is that of David, *I am for peace*, in the Church, in the State, in the Neighbourhood, in the Family; nor hath it onely her tongue, but her hand, using all means to accomplish and maintain it.

She is studious of Ecclesiasticall peace, to that end she knoweth how to distinguish between *substantialls* and *ceremonialls*; nor dareth she rent Christs seamelesse coat because the fringe is not every way compleat. Between *fundamentalls* and *circumstantialls*, matters *Fidei Catholicae*, & *scientia theologica*, necessary to be believed, and problematically disputed, allowing a latitude of opinion in some things, to those who hold the foundation; in a word, she abhorreth, as to injure the truth of Christ by error, so to disturb the peace of the Church by schisme.

She is sollicitous for *civill* peace, to that end, she resolveth to keep the rank, in which God hath placed her, knowing that *ex sede isio*, will prove *sedisio*, where there is no order, there can be no peace; and if at any time she be enforced like those *Angels*, to appeare in a *military* habit, her song is, *pax in terrâ*, peace on earth, and whilest the Sword is in her hand, the Motto upon her Sword is, *sic quero pacem*, by this meanes I seek for peace.

She is industrious for *private* peace with, and among her neighbours, yea, as much as in her lyeth with all men, and to that end she will not *injuriam inferre*, offer any the least wrong to others; Though she be like the Serpent for ingenious *prudence*, yet she is also, according to our Saviours counsell, like the Dove for harmlesse *innocency*, nay she will *injuriam ferre*, suffer much wrong from others, and put up many affronts, and when she is com-

compelled to recover a just title, or *repaire* an intollerable losse by *Law*, it is with a minde *willing to be reconciled*; yea, she is so great a *lover*, that she is a *peace-maker* among the *litigious*, & when she seeth *variance*, steppeth in to *make up the breach*, though oft-times (to use *Gregory Nazianzens* phrase) *ἀπ' ἀμφοτέρων κἀνὸν πλάττει*, she incur the displeasure of both parties.

Greg. Naz.
Orat. 17.

Finally, she is desirous of *domestick peace*, as she would have her house to be a *Temple* for piety, an *Academy* for knowledge, so an *Army* for order, and a *Quire* for harmony; to this end, she *winketh* at what may *provoke her*, *avoideth* what may *offend others*, and teacheth every relation to keep its own *station*.

By all these just and good meanes, she *seeketh peace*, and if at any time her endeavours want *successe* among men, she then resolveth, *Pacem spirare & suspirare coram domino*, to knock at *Heaven gates*, earnestly beseeching *God* to *heal breaches*, *compose differences*, *settle distractions*, saying with the Church, *Give peace in our time oh Lord*

2. *Wisdomes is first pure, then peaceable*. You may take the connexion two wayes;

1. *Wisdomes is peaceable, because she is pure*, the *Apostle* puts the *question*, and answereth it in the first verse of the next chapter: *From whence come warres and fightings among you, come they not hence, even from your lusts?* and that of the *Orator* fitly correspondeth with it, *Ex cupiditatibus, odia, dissidia, discordia, seditiones, bella, nascuntur*, the bitter fruits of *hatred*, *variance*, *discord*, *sedition*, *warre* spring out of the root of *evill desires*; indeed, *Religion* and *Reformation* are oft-times the pretended, but *ambition*, *covetousnesse* and *revenge*, are for the most part, the *reall causes* of *Warre* and *commotion*. True, there

Cic. de finib. l. 1.

Prov. 16. 12.

there is a purity which is the Mother of Pride, and so of contention, I mean pharisaicall, selfe-conceited purity, but that is the *fools* purity; he that is *pure in his own eyes*, is *wise* too, but it is onely in *his owne eyes*, and so in the *wise mans* verdict worse then a fool: I shall ever suspect that purity which inclineth to Separation in the Church, and Sedition in the State. *Wisdomes* purity inclineth to *humility*, *amity*, *unity* and *concord*; yea, therefore she *desireth peace*, that she may *preserve purity*, as well knowing, that *Warre* was never yet a friend to *Vertue*, nor *Contention* to *Religion*; the truth is, as *Lusts* cause *Warres*, so *Warres* cherish *Lusts*. What purity can be expected from them whose hands are defiled with blood? *Inter arma silent leges*, neither Gods Law, nor Mans can easily be heard, when the noyse of Trumpets and drums prevaieth; no wonder if *wisdomes* being pure, is likewise peaceable.

Rom. 12. 18.

2. *Wisdomes* is peaceable, so farre as consists with purity, she is a friend to peace, but only *usque ad Aras* according to Saint Pauls caution, *If it be possible*, that is, consistent with Gods glory, and so consequently with the purity of Religion and Conversation; indeed it is a foolish bargain to venture purity, that we may bring home peace, to break our peace with God, that we may keep or make peace with Men, no wonder if *wisdomes* abhor it: She well knoweth, that that peace which is founded on impure principles and practises, is built on a sandy foundation, and cannot long stand, is onely the skinning of the sore, not the healing it, which by reason of its corruption must needs fester and rankle. Hence it is that (though she admit of many inconveniences, yet) she dares not of any sinne, no not to make peace, her maxims are those of Gregory Nazianzen, *Κελευσιν ἐν παντί τοις πλάσι· εἰς τὴν χάριν οὐδὲν δίδω*

Greg. Naz.
Orat. cap. 21.

A commendable War is better then an agreement which separatesh from God; and again, Κεῖναι ἐνταῦθα ἀνομιὰν ἢ πόλεμον ὁσιότατον, A Religious quarrell is better then a Vicious peace.

In one word, she earnestly desireth and endeavourerth both purity and peace, purity as wine to make glad the heart, and peace as oyle to make the face to shine; the gold of peace to beautifie the Altar of purity, the Altar of purity to sanctifie the gold of peace: But if it so fall out, that these two must be severed, she prefers the Altar before the gold, she chooseth rather to live in the water of trouble, then in the mud of sinne, in one word, she leaveth peace to embrace purity, because she is first pure, and then peaceable; and thus I have discussed the two principall effects of wisdom, I see the time, and I know the occasion call for a dispatch, and therefore I shall onely give you an account of what might be said of the rest, and so shut up in a briebe but suitable application.

3. The next effect of wisdom is gentlenesse, a vertue which is temper in the minde, tendernesse in the heart, calmenesse in the affections, smoothnesse in the language, and sweetnesse in the behaviour: It is opposed to that, ἀκριβοδυναμον, which examineth all things by the rule of extream right, and is far distant from that austerity which will bear with nothing. It teacheth the Judge an equitable moderation of the letter of severe Lawes, the creditor a forbearance of due debts, where there is not ability to pay; as that King did by his servant in the Gospel, the Plaintiffe not to prosecute his suit to the utmost, and exact the rigor of what Law may afford. Finally, it inciteth to a candid interpretation of dubious words and actions, it perswadeth to a meek toleration of humane

Mat. 18. 27.

frailties and infirmities, and restraineth from an over-hasty provocation by injuries.

This grace of gentlenesse is the Sister of Modesty, Mother of Patience, and Daughter of Wisdom. Moses as he excelled in wisdom, so he was the meekest man upon the earth, what the Poet saith of the ingenious Arts,

Ovid.

-----*Ingenuas didicisse fideliter artes,
Emollit mores nec finit esse feros;*

Prov. 27. 3. 17.
12.

may more truly be affirmed of this divine wisdom, she turneth Lions into Lambes, Leopards into Kids, and Hawks into Doves; there is no Vineger but Oyl mingled with her Sallets, no Crabs but Sweetings grow in her Garden, no blustering windes but a gentle aire breathes in her climate. There is much spoken of a fools anger in the Proverbs, yea it is called by the name of folly: every man is so far a fool, as his anger domineers, & a fool is never more foolish then in his anger, but Wisdom giveth a check to passion, allaying and moderating its fierceness with this gentle grace, which whilest the world counts an effeminate softnesse, a tame sheepishnesse, our Apostle calls the meeknesse of wisdom.

James 3. 17.

Prov. 15. 1.

If you shall aske the reason of wisdomes gentlenesse, the foregoing word giveth an answer, She is therefore gentle, because peaceable, she considereth, that wrath engendereth strife, and therefore with soft answers she pacifieth wrath, that hard and hard cannot make a wall, and therefore among hard stones, she becometh soft mortar, and to use Saint Gregories phrase, concerning Athanasius, she is *Τὸς παύειν ἀδελφὰς τοῖς σαοῦζουσι μαγνήτης*. An Adamant to them that smite her, and a Loadstone to them that dissent from her: She is so much in love with peace, that (as Abraham did by Lot) she is oft-times willing to recede from her right, and so (according to the Etimologie of

Greg. Naz.

Orat. 21.

Gen. 13. 8.

of the word *ἐπιεικής* from *ἐπι* and *ἰκεῖν* (cedo) gently yeeldeth when she might rigidly require, that she might preserve amity.

But still this gentlenesse is to be construed *salva puritate*, with respect to purity, and therefore though wisdom be not *furiosa*, yet she is *zealous*. In matters of secular concernment she is a yeelding willow, but of religious importance a stiffe Oake. Moses, a pattern of meeknesse, is yet incensed against the Israelites Idolatry, and will not condescend against Gods commandement to Pharaoh, so farre as to leave an hoof behinde. Casars Souldiers were milde in their own quarrells, but resolute in their Generals engagements, and the wise Christian is bold as a Lion in those things which respect Gods glory, though meek as a Lambe in his owne concerns: So that to end this in one word. The wisdom from above, that she may preserve peace, and so far, as is consistent with purity is gentle, not easily provoked, nay which next followeth,

4. *Easie to be intreated*. It is but one word in the Greek, yet capable of a double construction, to wit, both active and passive.

1. *Wisdome is, ἐπιεικής*, in an active sence, in as much as her way of teaching is not compulsive, but persuasive. *Non vi & contentione sed suavitate, & ratione, & quasi blanditiis nititur*, She had rather lead then draw, allure then enforce. Romish policy teacheth her Schollars to conclude their Syllogismes in *Barbara* and *Ferio*, but Divine wisdom instructeth her children in that of the Poet,

Lor. in lo.

Cuncta prius tentanda —————

Ouid,

To use all faire meanes of perswasion: She well knoweth that most men are like the herb Basil, which if gently

touched

Greg. M.

touch'd sendeth forth a pleasant smell, but if roughly crushed, breedeth *Scorpions*. That ingenious natures are sooner drawn with cords of Love, then haled with chains of Iron, and many whom reason might soften, rigour hardens, and therefore (according to S. Gregories advice) she doth blandimentis non asperitatibus studere, study soft and smooth blandishments.

2. Our Translators, and most suitably, render the word passively, easie to be intreated, and thus:

1. If any just or charitable request be presented to wisdom, she is easily intreated to hear it, and according to her power to grant it; She hath not, as *Aristippus* said of *Dyonisius*, *Aures in pedibus*, Her eares in her feet: She saith not as *Philip* to the woman, *I am not at leisure to heare complaints*, but like *Vespasian*, who was therefore called *delicia humani generis*, she is facile in accepting requests, and bestowing favours, and no wonder she is so forward to heare others requests, when she findes her gracious Father so ready to hear her prayers.

Prov. 14. 15.

2. If any information be presented to her concerning any truths, whereof she was ignorant, or controversie about which she was mistaken, she is easily intreated to receive it. Indeed it is the simple who believeth every word, being led aside with smooth speeches: But a wise man will hear (to wit, sound reason) and so increase learning. True wisdom is willing to learne any, though unwelcome truth, and unlearn any, though darling error, nor doth she thinke it a dishonour to strike sayl to convincing reason when it is laid before her. That of the wise man, with the lowly is wisdom, may well be inverted, with the wise is lowliness, and the lowly minde will not scorne to light her Candle at anothers Torch, and so (as *Hugo* well) makes that common to her, which before was proper to another.

Prov. 11. 2.

Hugo Villor. l. 3.
Didasc.

Indeed

Indeed (according to Saint *Jeromes* expression) he is *ineruditè sapiens*, ignorantly wise, or (according to *Horace* his phrase which he there quoteth) *prudens pravè*, wickedly prudent, who will not learne what yet he doth not know: Divine wisdom is not ashamed to confesse her ignorance, acknowledge her mistake, and when the *dis-States* of right reason are set before her, she is ready to yeeld up her Judgements to them.

Hier! Apol. adv. Ruff.

3. If any good counsell be offered her for the managing of her affaires, she is easily intreated to follow it, as knowing that *Aliquando bonus dormitat Homerus*, and according to our English proverb, *Two eyes can see more then one*. This made *Jethro's* counsell so acceptable to *Moses*, and taught *David* not to despise the advice of *Abigail*. *Ab dictum sapienti sat est*, said he in the Comedian, which our proverb well englisheth, *A word is enough to the wise*, to divert him from any thing that is evill, or direct him in what is good; yea as venerable *Bede* observeth, *Mos est sapientum, ut dictis majorum auscultent, aliquando minorum*, A prudent man regards the admonition, not onely of Superiors, but sometimes even of Inferiors. And no wonder if wisdom be so tractable, since she is gentle. Man naturally is compared by *Zophar* to an Asse, a wild asse, nay a wild *Asses* colt; as being fierce and so indocible; but when he is spiritually wise, his heart becomes an heart of flesh, and being mollified by grace he is easie to be perswaded, the foole is like the stone, of a rough substance, whereby it is hard to engrave upon, but the wise man is like the soft waxe, easily receiving the impression of the seale.

Job 11. 12.

But withall it is to be remembered that wisdom is first pure, and therefore is easie to be intreated onely to what is good, for which reason the *Vulgar* here addeth, *bonis consens-*

tiens,

Tuscan. 11. 106.

PROV. 17. 12.

tiems, saith *Justinian*. Indeed the foole is *xanovids*, easily seduced to what is evil, so was the young man by the whorish woman, but hardly drawn to what is good, so that though you bray him in a mortar (as *Solomons* phrase is) yet will not his foolishnesse depart from him, whereas the truly wise man is deaf to all satanicall suggestions, fleshly solicitations, and wicked insinuations, but whatsoever things are true, honest, just, or charitable, he readily hearkens to, and freely complies with.

That which next followeth in the order of wisdomes effects, is *mercifulnesse*.

Mercy in its proper notion is a compassionate sence of our Brothers evils, and this by the *Stoicks* is counted a piece of folly, both because it argueth a man subject to passion; which is by them accounted aliene from a wise man, and likewise because it renders a man doubly miserable, first with his own, and then with others misfortunes; but Divine wisdom, as she permits the use of passion, so she prescribeth the exercise of compassion, nor doth she account it an addition to her own burden, if by her pity she may ease another. She well knoweth, how infinitely she is beholding to God for his mercy, and therefore is no niggard of hers; but as she desireth to finde from God, so she is ready to shew to others mercy and compassion.

And as *mercy* is the quality, so *fulnesse* is the quantity, whilest though it be chiefly seated in the will, which sympathizeth by willing anothers good, and nilling his evil, yet it hath an influence upon the minde and memory, by continuall presenting his dolefull estate, and contriving the best wayes of his succour: nor doth it confine it selfe to the chamber of the heart, but looketh out at the windows, the eyes by seeing the necessities, the eares by hearing the plaints; yea goeth out at the door by speaking, and

and *acting* (according to its ability) for its miserable neighbour, so that *wisdom* is *mercy* throughout in every faculty of the Soul, and member of the body, and having filled the inward man, it runs over in the outward.

More particularly, *Expositors* conceive that the *mercy* here intended, respects rather them that *doe*, then them that *suffer evil*, and accordingly the *act* of this *mercy* is, not *donare*, but *condonare*, to give to the indigent, but pardon the delinquent. Hence it is, that if *wisdom* dwell in an *equall*, she inclineth to *usuall forgiveness* of *injuries*, and if in a *superior*, she perswadeth to a *gracious remitting of offences*, and this not *once* but *often*, a few, but many, as being full of *mercy*. *Tacitus* saith of *Agri- cola*, *Non parâ semper, sapè penitentia contentus fuit*, he did not alwaies exact the punishment, but sometimes accepted an humble acknowledgment. The like is every wise Christians temper, who as he *abhorreth revenge*, so he *delighteth not in the rigour of justice*, but joyneth the raine of *clemency* with the lightning of *severity*.

Erga non tam
egenos quam
errantes.
Brockm. in loc.

But yet this *mercy* is still with respect to *purity*. Hence it is that *wisdom* distinguisheth between offences, some are *light stains*, and others *foul spots*, & though she *conniveth* at those, yet she *punisheth* these, between offenders, some are *bruised reeds*, penitents; others like *hearts of Oak* obdurate, and though she *spare those*, she will not these. She well knoweth, that *insceleros lenitas*, is in *bonos crudelitas*, lenity to the bad, is cruelty to the good, and to let *notorious Malefactors* goe free, is that foolish pity which spoileth a City, and therefore if a just power be put into her hand, she will not, she dareth not let the *Sword of justice* rust in her scabbard, but draweth it forth to the punishment of those who persist in notorious crimes, though in respect of them who offending in lesser matters, especially of

igno-

ignorance and weaknesse, expresse remorse and sorrow, she is very *compassionate*, and if she use her *sword*, it is the *flat*, not the *edge*, for *correction*, not *destruction*; and thus according to our *Apostles* character, she is *first pure*, then *full of mercy*.

Ver. 18.

6. Adde to this that which is coupled with it, *wisdome is full of good fruits*.

Fruit is a *metaphoricall* expression, by and it, though sometimes the *reward* is signified, according to which notion in the *next* verse, we read of the *fruit of righteousness*, yet usually (and so here) it signifieth the *worke*. Thus *thoughts* are as the *blossomes*, *words* the *leaves*, and *works* the *fruits*: true *wisdome* is never *idle*, nor is she merely *speculative*, but *operative*, as she hath an *eye* to behold, so she hath an *hand* to doe, and like the *Angels* on *Jacobs ladder*, she is alwaies either *ascending* by contemplation, or *descending* by action. Indeed sometimes she imposeth *silence* on the *tongue*, but she never permitteth *idleness* to the *hand*; she remembreth that *he* who came to the *Fig tree*, will one day come to her, *seeking fruit*, and she *trembleth* to hear that sharp *check*, *Why stand you all the day idle in the market place?*

Luk. 13. 10.

Math. 20. 6.

Nor yet will *every kinde* of *fruit* serve her turne, she accounts it as *good* to be *idle*, as to be *ill employed*, nay better to *doe nothing*, then that which is *worse then nothing*, and therefore she looketh that her *fruits* be *good*, *beautiful* to the eye, *pleasant* to the palate, and *nourishing* to the stomach, such as may *honour God*, and *edifie man*, and so be both *acceptable* and *profitable*.

Nor is it a *berry here & there*, a *few good works* will content her; but she bringeth forth *good works*, as the *wine* doth *grapes in clusters*, she is *full* in every *branch*, of all sort
fo

of *fruit*, which she yeeldeth all the year long. She aboundeth in workes of *piety*, of *equity*, of *sobriety*, and of *charity*, to which last our *Apostle* more especially refers. *Divine wisdom* hath not only *pity* but *bounty*, *viscera* but *opera*, *bowells*, but *workes of mercy*, and as *quoad affectum*, in regard of *affection*, she is full of *mercy*, so *quoad effectum*, in respect of *action*, she is full of *good fruits*, ready to performe all offices of love and mercy to her neighbour. Indeed when she observeth how the *Sun* diffuseth his beames, illuminating and fructifying these inferior bodies with his parentall light and heat, and how the *earth* laieth not up her treasures within her coffers, but sends forth herbs for the use of man and beast, she thinketh it a shame to her, if she should not (according to her abilities) be alwaies doing good to those among whom she liveth, and with whom she converseth.

7. That which our *Apostle* next affirmeth concerning *wisdom*, is, that she is *without partiality*. The *Greek* word ἀμερόμενος, is capable of severall constructions, each of which may not unfittly be made use of.

1. Some read it *passively*, and so it is true of *wisdom*, She is not judged, that is, she valueth not what others judge of her wayes, and approving her selfe to God, she accounts it a small matter to be judged of Men, or else she is not judged, that is, she is not, cannot be valued by the estimation of our judgement, according to her reall worth and excellency.

2. The most suitable reading of the word is *active*, and yet this with some variety, according to the severall significations of the verbe, ἀνακρίνομαι, especially those four of *wavering*, *disputing*, *judging*, and *making a difference*.

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1. The

James 1. 6.

Psal. 119. 30.
31.Vide Bern. de
assumpt. B. V.
Serm. 5.

1. The late Learned Annotator, accounteth the most genuine notion of this word in this place, to be as much as *absque hesitatione*, and so the same with that *μὴδὲν δισταχούσης* in the first chapter, without wavering and inconstancy. In this sence it is well joyned with *ἀνταρρέουσα*, inconstancy being the daughter of Hypocrisie, *Nil fittum diuturnum*, paint is easily washed off, and that which is fained must needs be fading; besides this is a proper effect of wisdom, that she is *stedfast* in her profession, and maintenance of the Faith, notwithstanding the greatest persecution she abhorreth the *ἀσέπεια* of the Gnosticks, who hold it an indifferent thing to forswear Christianity in time of persecution, and therefore having chosen the way of truth, she resolveth with David, to stick to Gods Testimonies. Indeed she is deliberate in her choice, and will not fixe without just reason, but she is no lesse resolute then deliberate, and what she embraceth she retaineth: *Ut luna mutari*, to be changed as the Moon, is the fools property, whereas you may sooner stop the Sun in its course, then divert the wise man from his pious purpose, the one like the Ship is tossed up and down upon the Waves, whilest the other is like the house that is built upon the rock unmoveable.

2. Others conceive the sence of this word to be as much as *sine disceptatione*, without disputing, or (as it is in the Margin) without wrangling; and thus it is a truth, Divine wisdom, though she will admit of *calme debates*, yet she is an enemy to brawling disputes, as being fully assured, that jangling Controversies tend not to edification, nay for the most part end in contention and confusion.

3. Some render the word by *absque disjudicatione*, and

and so it lets us see a speciall *propertie* of *wisdom*, to *abhor* rash judging, and impetuous condemning of others; it is one of those *three* things which *wisdom* hateth, as *destructive* to humane society, *odious comparisons*, *malicious contradictions*, and *ensorious judging*. Indeed she is not (to use Saint Bernards expression) *Ans curiosus explorator, ans temerarius iudex*, either a *curious inquirer* into other mens faults, or a *captious censor* of their actions; a *fool* is easily induced to condemn all *besides* himselfe, but a *wise* man is loath to condemn any *but* himselfe, he hath so much to doe at home, that he hath no leisure to look abroad, and when he seeth any thing *amisse*, he resolveth to *judge* the best he can, yea though he cannot but *censure* the sin, yet he dareth not *pass*e (at least) a *finall sentence* upon the person.

Et verè si se vigilanter homo attendas, nunc est si ad alium unquam in eandem B. n. de good humil: & de interaomo cap. 33.

4. Once more, Our Translators read the word, as if it signified *sine discrezione*, *without partiality*, by having *respect* of, and putting a *difference* between persons. This is that which is directly *contrarious* to *charity* and *equity*, no wonder if it be *odious* to *wisdom*. Indeed there is a different *respect* of persons, which *civility* requireth, and *prudence* alloweth, namely a *reverence* of men according to their *place* and *dignity*; but that *respect* of persons, which floweth from *partiality*, and consists in *aggravating* or *excusing* faults, *extolling* or *extenuating* virtues, according to the *qualification* of the person, this she *abhorreth*. And hence it is she dareth not take part with what is *evill* in a friend, no not in her selfe, nor yet *despise* what is *good* in another, no not in an enemy, she will not *commend* sin or *error* in the greatest, no nor yet the *holiest*, nor will she *condemn* truth and *virtue* in the *meanest* or the *wickedst*. In this notion that

Bern' lib. de vi-
ta solitar.

expression of S. Bernard, concerning obedience, may not unfitly be made use of concerning wisdom; she is *Indiscreta licet prudensissima*, indiscreet though most prudent, and as that puts no difference between commands, so neither this between persons.

Taking the word in this sense, *averted*, is fitly joyned with it, since wisdom is therefore without partiality, because without Hypocrisie. Indeed partiality is the Daughter of Pride and Hypocrisie: Pride ever looketh at a mans own party with favour, and at the opposites, either with envy if they be above, or scorn if they be below: and how can such a man choose but be partiall? Hypocrisie looketh upon it selfe and party in a flattering, upon the opposites in a disfiguring glasse, baulketh beames in its owne, and spyeth moles in anothers eye, no wonder if it be partiall, out wisdom being both humble and upright, will not admit this mischievous vice of partiality to dwell with her.

If you please put the two last constructions of *averted* together, and read it without partiall judging: That charge which Saint Paul layeth upon Timothy may well strike all both Civill and Ecclesiasticall Governors with awe. I charge thee before God and the Lord Jesus, and the elect Angels, that thou observe these things, without preferring one before another, doing nothing by partiality, and no grace more requisite to the fulfilling of this charge then wisdom. This it is which teacheth a Judge both to have eyes, and no eyes, whilst she furnisheth him with eyes to see and discern the cause, and yet closeth up his eyes that he cannot behold the persons. All sinfull respect of persons in Judging, floweth from some sinister affection; especially those of carnall pity, or carnall fears, the one saith, *he is a poor man*, the other saith, *he is*

is a great man, and so the current of Justice is stopt: but Wisdom is an excellent bridle of all carnall and corrupt affections, and so enableth to discern and judge aright between person & person, laying aside all externall respects.

8. Finally, That which is asserted in the close concerning wisdom, is, that she is ἀνυπόκριτος, without Hypocrisie. The Greek word ὑποκρίνομαι, is properly used de histrionibus, of Stage-Players, and indeed a Stage-Player is a fit embleme of an Hypocrite, especially in two things, both which wisdom abhorreth.

1. A Stage-Player puts on the Shapes of severall persons and callings, according to the part he is to act, so doth an Hypocrite take upon him severall formes, according to those times he lives in, and indeed this he accounts his policy to sagle with every winde, and Proteus like, to transforme himselfe into any shape as occasion requireth. But true wisdom, though she be a Time-observer, is no time server, her figure is not round but square, and her Motto, Semper eadem, alwayes the same.

2. A Stage-Player seemeth to be what he is not, he appeareth oft times as a Lord, a King, when he is but a Servant, a Beggar; so doth the Hypocrite personate himselfe a Saint, when he is a Devill, a friend when he is an enemy, and indeed he applauds himselfe in this his subtilty, to thinke how he deludeth the vulgar, and with his fayned shewes carryeth his designes; but Divine wisdom accounts Sincerity the onely true policy, and Hypocrisie a meer folly. Indeed she sometimes forbeareth, to shew her selfe what she is, namely, when on the one hand Danger threatneth, and on the other Religion requireth not an open Declaration of her selfe, but she never doth, or dareth to

Vide Bern.
Serm. 66. super
Gant.

shew her selfe what *she is not*; she well knoweth that the *Hypocrisie*, though he may cozen the dim sighted world, yet he cannot delude Gods piercing eye; that whilest he *cheats others*, the worst *cheate* is of himselfe, and therefore in the end, he must needs appeare to be a foole, when his *counierfeit devotion, affection*, shall meet with a *reall bell* of torment.

Nec. 13.

And thus I have shewed you *Wisdome* in the abstract, whence and what she is, but alas where shall we finde it in the concrete? It is our *Apostles* question at the thirteenth verse of this chapter, *Who is a wise man, and indued with knowledge among you?* and the *questionary* proposall argueth, that such men are very rare. Indeed *Stultorum numerus innumerus*, the world is peopled with *fooles*; but *truly wise men* are *Vix totidem quot Thebarum porta*, rarely to be found. *Wisdome* is said in the *Text* to be from above, I would there were no cause to bewaile that she is gone, whence she came, and as he said of *Iustice*, — *terras Astraea reliquit*, she hath forsaken the earth. If we may conclude the *absence* of *wisdome* by the want of her *hand-maids*, I am sure there will too just cause appeare of this complaint; for tell me I beseech you;

When we see *prophanenesse* in the Church, *wantonnesse* in the Chambers, *cozenage* in the Shops, *drunkennesse* in the Streets; when we heare the vaine and cursed *Oathes*, which are belched from the black *mouthes* of common swearers, the *damnable positions*, and horrid *Blasphemies* which are uttered by the poysonous lips of false teachers, may we not conclude there is none of that *wisdome* which is *first pure*?

Again,

Againe, when we observe what a spirit of *division* is gone forth into the *Christian* world, how many not *troubled* (would *God* there were more of them) but *troubles* spirits there are among us, who would be accounted *Angells*, though it be but for *troubling the waters*, what *betraying*, *backbiting*, *slandering* and *devouring* there is one of another, so that Men are not *Men*, but *Wolves*, *Tygers* and *Dragons* each to other, may we not infer there is none of that *wisdome* which is *first pure, and then peaceable and gentle*?

Againe, when we take notice how *presumptuous* and *self-willed* the most are, how *tenacious*, some of *erroneous* opinions, and others of *vitious* practices; those shutting their *eyes* against cleare *convictions*, and these stopping their *eares* against moving *dissuasions*, so that you may as well speak to a *deafe* *adder*, or a *dead man*, it is not manifest there is none of that *wisdome* which is *easier to be intreated*.

Further, is there not a great *want* of that *wisdome*, which is *full of mercy* among us, when men are so *severe* to those whom they account *offenders*, and *heard* *hated* to them whom they cannot but see *necessitous*, yea I would to *God* there were not many, to whom it is a *joyfull* spectacle to behold men of their owne *nation*, *religion*, *function*, exposed to misery and *ruine*.

Yet further, is there not a sad *decay* of that *wisdome* which is *full of good fruits*, when as there are so *few good works*, either of *Piety* or *Charity* visible among us? Nay, I would to *God* that the *good fruits* which our ancestors *planted*, were not *plucked up*, and made *steeple-houses* for greedy mouths to devour.

Finally, is there not an evident *dearth* of that *wis-*

wisdom, which is without partiality and hypocrisie, when as indeed these are become Epidemicall diseases, and the predominant sins of the age we live in?

If. 5. 6.

It was the charge Almighty God once layed against Israel, *When I looked that it should bring forth grapes, brought it forth wilde grapes?* for indeed the question is but a more vehement accusation, and therefore it is both properly and positively expressed afterwards, *He looked for judgement, but behold oppression, for righteousness, but behold a cry.* May not God take up the same complaint against the Inhabitants of this Land? *I looked for purity, but behold uncleanness; for peaceableness, but behold contention; for gentleness, but behold fierceness; for tractableness, but loe obstinacy; for mercy, but loe cruelty; for good fruits, but loe barrenness; for equity and sincerity, but behold partiality and hypocrisie:* so that there is little or no true wisdom and knowledge of God in the Land.

True it is, there are in this age many (never more) pretenders to this wisdom, these talke much, nay brag and boast of it, yea they would confine it to themselves and their own fraternity, as if all others were but fools in spirituall matters: but their impure, contentious, obstinate, cruell, unjust and hypocriticall lives proclaime them strangers to it, to whom I may justly say in the words of our Apostle, to the arrogant believer, *Shew us your wisdom by your workes.*

Jam: 2. 16.

What then remaineth, but that every one of us, according to Solomons counsell, *Cry after this wisdom, and lift up our voice for understanding, that we seek her as silver, and search for her as for hid treasure,* and having found her, let us according to our

Prov. 2. 3, 4.

A-
postle

posses advice, shew out of a good conversation our works, even those workes which may testifie that our wisdom is of the right stampe, ever remembering that of Gregory Nazianzen, *As that Beauty is best, not which is painted with Speech, but seen with the Eyes, and those Riches, not which our dreames fancy, but our hands hold; so that wisdom, not which glittereth in smooth words, but is evidenced by our good works.*

Vide Greg. Naz.
Orat. 15.

I end all with a more particular and suitable application of this Scripture to the present occasion.

Justice and Clemency are as it were the *Judges* two lips, by which he is to pronounce Sentence, his two hands by which he executes judgement: indeed then he is in his robes, when he is clad with the rich scarlet of equity, and the white fur of pity. On the one hand a Judge must be impartiall in his distributions having no respect of persons, saying with *Levi* to the greatest, the richest, the nearest, the dearest, *nescio vos, I know you not*; on the other hand a Judge must be compassionate, mitigating the severity of the Law, putting a difference between offenders, being unwilling to punish where he may spare without injurie. May but wisdom stand at the Judges right hand, and it will prompt him to both these, as being full of mercy, and without partiality.

The great imployments of inferiour Justices of the Peace, is, to incourage godlinesse and virtue, discourage vice and wickednesse, suppress riots, and tumults, compose differences among neighbours, take care that the Lords day may be observed, his house frequented, his name nor blasphemed, the poor fed and imployed, and that houses of disorder, (the Springs of those filthy waters which defile the land) may be either wholly stop-

ped up, or thoroughly purged, to all this doth the wisdom in my Text engage, as being pure and peaceable.

Let the Lawyers make this wisdom which is without Hypocrisie their Counsellor, and then I am sure they will not dare either to put a foule glosse upon a fair Text, or a fair glove upon a foule hand, by calling good evil, or evil good, putting darknesse for light, and light for darknesse, bitter for sweet, and sweet for bitter.

Were but this wisdom, which is pure, and without partiality, Fore-man of the Grand Inquest, and all other Juries, I am sure they would not for feare or favour connive at grosse offences, or bring in unjust verdicts.

Were this Wisdom which is without Hypocrisie, set as a Watch before the door of their lips, who are to give Evidence, they would not dare to speak any thing but what is truth, and be so far from uttering any thing against, that they would testifie nothing, but what is according to their knowledge.

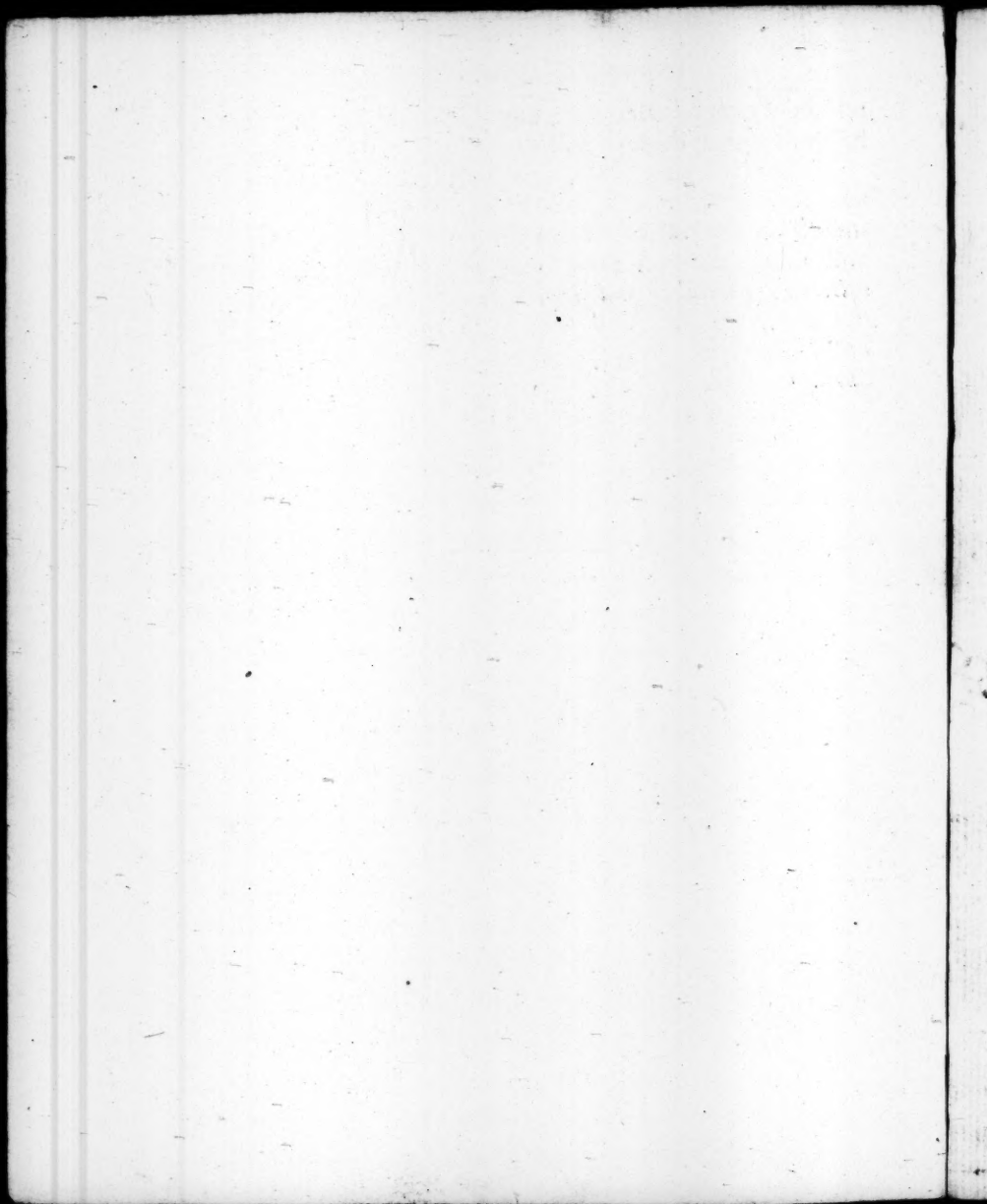
Let the subservient Officers of the Court follow the dictates of this wisdom, which is, full of mercy, and without partiality; and then they will not either grinde the faces the poor through exacting of fees, nor yet take bribes of the Rich, for expedition of causes.

Finally, would all that are Plaintiffs in any Court consult with this wisdom, which is, peaceable, gentle, easie to be intreated and full of mercy, they would not quarrell de lanâ caprina, goe to Law for every trifle, they would be willing to withdraw their actions upon reasonable offers, and hearken to moderate
termes

termes of *reconciliation*, whereby *Fudge* and *Fury* might be saved a great deale of trouble.

In one word, may this oymment of heavenly *wisdome* run downe from the *head* to the *beard*, and from thence to the *skirts*, from the *greatest* to the *least*, and then, nor till then, will *purity* and *piety* be *restored*, *partiality* and *hypocrisie* banisht, *justice* and *mercy* maintained, and *peace* with *truth* establisht, which *Almighty God* grant in his good time for *Iesus Christ* his sake.

F I N I S.



W I S D O M E S
C O U N T E R F E I T :
O R ;
H E R O D I A N P O L I C Y .

Unmasked in a S E R M O N Preached
at Oxford on A^ct Sunday, *Ann. Dom.* 1654.
in the Parish Church of St. *Aldass*.

By NATH: HARDY, Minister of Gods Word, and Preacher
to the Parish of St. *Dionis Back-Church*.

P R O V. 21. 30.

*There is no wisdom nor understanding, nor counsell against
the Lord.*

Aug. de sanctis Innocent. Serm. 2.

*Quam caeca feris es, qua credebas quod deprehendere domi-
num fraudibus posses?*

L O N D O N ,

Printed by F. G. for John Clarke, and are to be
sold at his Shop under St. Peters Church
in Cornhil. 1656.

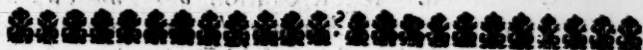
WYLLIAMS
COLLIERIES
OF
HERODIAN POLICY

Announced in a sermon preached
at Oxford on A. S. Sunday, June 18. 1874.
in the Parish Church of St. Andrew.

By MATTHEW HARDY, Minister of Gods Word, and Parson
to the Parish of St. Andrew, Bath.

Pro. 21. 30.
There is no wisdom nor understanding nor counsel against
the Lord.
All ye that say ye are innocent, ye shall be
smitten: ye shall cry, and shall not be answered.
ye shall cry, and shall not be answered.

LONDON,
Printed by T. G. for John Clarke, and are to be
sold at his Shop under St. Peters Church
in Cornhill. 1874.



TO HIS
SINGULAR FRIEND,
ALEXANDER BURNET,
Doctor in P H Y S I C K ;

Health Externall, Internall, Eternall.

I*T is an experienced truth, that the Devill is Gods Ape, and the dissembler a Mimick Saint ; whatever graces Gods children have in substance, Hypocrites (the Devils first borne) have in semblance. Thus superstition putteth on the shew of devotion, faction of Zeale, and subtilty of wisdom. But as the dulnesse of Common glasse is conspicuous, when set by the transparent Christall, and a Bristol Stone, when compared with the sparkling Diamond, loseth its lustre, so these mock-vertues are found too light, when weighed with solid graces in the ballance of the Sanctuary : For this reason it is, that I have annexed this ensuing to the precedent discourse, that earthly and heavenly wisdom, being set together, it may the better appeare how great a distance and dissonancy there is between them, notwithstanding their seeming allyance.*

And now (Worthy Sir) not either to put my selfe out of debt to you, which cannot be without an adæquate retaliation, and much lesse to put you in debt to me, which cannot

be, without a worke of supererogation, but to make a public acknowledgement; ~~you~~ ^{you} greatly ~~am~~ ^{am} indebted to your goodnesse, is the designe of this Dedication.

Indeed were I to write of you, and not to you, I should (as justly, I might) expatiate in the character of your worth; But, on the one hand, those choyce abilities wherewith God, Nature, Education and Industry, have furnished you for the discharge of your Vocation, Those morall excellencies of Prudence, Temperance, Humility, Affability and Charity, which adorne your conversation, are such, as envy cannot blast, nor need I to blazon. And on the other hand, as I abhor to speak what is evill (especially if false) of another behinde his back; so I would be sparing to mention what is good (although true) of another to his face; since as that incurres the guilt of detraction, so this the suspicion of flattery.

Onely (to avoid the odious blot of ingratitude) I cannot, I must not bury your many favours in the grave of silence; having so fit an opportunity to publish them. Indeed that amicable society as a neighbour, cordiall fidelity as a friend, gratuitous care as a Physitian, and bounteous love as a Parishioner, which you have expressed to me, are singly, much more joyntly strong obligations: for all which, Accept (good Sir) my hearty thanks, together with my earnest prayers, that God would crown your skill with successe, your estate with prosperity, your life with old age, your minde with tranquility, your soul with his grace, and that grace with glory.

Yours most cordially to

serve and honour you,

NATH: HARDY.



M A T. 2. 8.

*And he sent them to Bethlehem, and said,
Goe and search diligently for the young
childe, and when you have found him,
bring me word againe, that I may come
and worship him also.*



His Chapter beginnieth with the blest news
of a new borne Saviour proclaimed to the
wise men of the East, by a celeſtiall
tongue; and ſurely this clear Revelation
of the Meſſiah to them, is no ſmall conſo-
lation to us. Chriſt borne and not known, would have
been as a Book clapped, Fountain ſealed, and Treſure
hid, no comfort in, nor profit by him: Or had this
light (though come into the world) only ſhined in Fury,
we muſt ſtill have ſate in darkneſſe, and the ſhadow of
death. But behold (the Evangelist would have us
doe it, and well we may) behold with joy and wonder, a

*Magnifica co-
li lingua. Aug. de
Temp. ſerm. 30.*

Ver. 1.

Apparuit Stella
non volens, sed
iussu; non cali-
nuus, sed Divini
tatis impulsus;
non lege syderum
sed novitate fig-
norum. Ch yfol.
Serm. 156.

Star appeareth to the wise men in a far Countrey, and this no ordinary, but extraordinary light; not by Na-
tures course, but Divine appointment, made onely for
this end, to be the *morning Star* to this *Sun of Righteous-
nesse*. This star proveth a *Lead Star*, seeing they follow
it, following they come to *Jerusalem*, and coming en-
quire for this *Royall Babe*. *Va corpori nostro*; Oh our
Dugglinesse! one Star is observed and followed by the
~~people~~ *whilst we*, instead of following, endeavour to
extinguish those many Starres, with which the Heaven of
our Church is bespangled. But how could they be as-
sured this Starre was *Christs*? and by its appearing con-
clude his coming? Doubtlesse as they had a Starre
without, so they had a light within, the *Spirits* Rev-
elation accompanied the Starres apparition, upon which
they are resolved on their journey, and emboldned in
the enquiry, saying, *Where is he that is born King of the
Jewes?*

Ver. 2.

They aske not *whether*, but *where he was born*,
not doubting of the thing, though ignorant of the place;
and, which argueth the strength of their Faith, and
boldnesse of their Spirits, they enquire of him as a *King
of the Jewes*, and publish their intent to Worship him.
Here was Faith of the right stamp; not suppressed in their
holomes, but expressed to the world: *I believed therefore
I spake*, saith *David*, and these wise men, not onely be-
lieve with their hearts, but confesse with their monies
Christ Jesus the Lord.

Psal. 116. 10.

This strange newes of their coming, and
stranger errand is brought to *Herods* eares, and
speedily flyeth through the whole City, whereat
both he, and all *Jerusalem* is troubled. *Herod* for fear
of losing his Kingdom, *Jerusalem* for fear of new com-
motions;

Ver. 3.

motions; he, lest he should be dispossessed of his throne, they, lest they should be disquieted in their peace. But why (O Herod) doe those timorous thought perplex thee? It is true, a King of the Jewes is heere, but such an one whose Kingdome is not of this world, one that here was to haue no other Crowne then of Thorns, nor Scepter but a Reed, nor Throne then a Crosse. One that is come to rages destitute, sed constituta, not to depose, but stablish Kings in their lawfull rights, whose commands excite not Rebellion, but require Allegiance; one whose intent is to purchase an Heavely, not take away Earthly Kingdome. Indeed his false apprehension concerning Christ, was the true cause of his perturbation. The greatest enemies have for the most part arose from carelesse fears, and groundlesse jealousies, and misconceits have still been guilty of all wrongs and persecutions. But though Herod were troubled (as Tyrannia is ever suspicious) and Guile jealous, yet why Jerusalem, who had more reason to rejoyce at the opportune approach of her Redeemer. Alas they had already been worn out with changes, and over-toyled with troubles, no wonder, if now being somewhat failed in a condition quietly guile, the newes of a better, probably trouble some peace come home. Thus He who was the Angels song, the Magies joy, and Israels consolation, becometh Herods feare, and Jerusalems terror.

Yet Herod determineth to use Violence in his anger, he suppresseth his trouble, dissembleth his intention, and according to Lyfanders maxime, covereth his Eyes with a Roman Veil. He cometh to an Assembly of the Chief Priests and Elders of the people, and acknowledged a Christ the Lord Anointed, and religiously demanded of them the place of his birth. Being informed by them

Joh. 18. 36.

Grans. in loc.

Non crispit mortalitatem qui regna dat celestia.
Chemnic. ibid.

Ubi Leonina
pellis non sufficit
assuetudine est Vul-
pina. Lyland.

Ver. 4.

Ver. 5, 6.

Ver. 7.

where this *Star* should arise, with the same shew of Devotion he enquireth of the *wise men*, when the *Star* appeared, and without any more adoe, *dispatcheth* them away about *search* of the *person*; so it followeth in the *Text*, *And he sent*, &c.

The summe of the verse is *Herods* politique compliance with the *wise men*; and his crafty endeavour by their means to get *Christ* into his owne hands. Wherein we have considerable these Generalls:

1. His ready Mission, *And he sent them to Bethlehem.*
 2. His subtile Commission, *Saying, Goe search diligently for the young child; and when you have found him, bring me word againe.*
 3. His ample Promise, *That I may (which is as much as then I will) come and worship him also.*
- These are the plain parts of that *Sacred message*, with which *God* hath sent me to you this day; into which I have laboured by Divine light to search diligently, what profitable lessons are contained in each; I am come by Divine assistance to bring you word; through each of these, I shall goe with speed and plainnesse, heartily desiring that the end of our coming hither this day to worship *God*, may be glory to him, and profit to our selves. Beginning with,

1. Gen. His ready Mission, *And he sent them to Bethlehem.*

In which part we have three circumstances observable:

Quo, whither *to Bethlehem*. *Quis*, who *Herod*. *Quos*, them.

1. The *Magi*, seeking *Christ* come to *Jerusalem*, but they are sent to *Bethlehem*. Where might they well imagine was it more likely to finde the *Jewes King*, then in the *Royall City*? But alas there is great deceit in Probabilities,

babilities, especially when we muddle with Divine matters. God usually goeth a way by himselfe, neither are his thoughts as our thoughts. *Jerusalem* was to be the place of *Christ's* death, *Bethlehem* of his birth, that of his Passion, this of his Incarnation, that of his Setting, this of his Rising, He sent them to *Bethlehem*.

The *Ubi* then where *Herod* sent them was right, there surely and only was this new-born King to be found. *Bethlehem* was the town of *David*, & this King was the Son of *David*. *Bethlehem* by interpretation is 'the house of Bread, & *Christ* is the Bread of Life. At *Bethlehem* was heard the first newes of the Temple, and he is the Lord of the Temple. Finally, *Bethlehem* was *novissima oppidorum*, the least of townes; and the *Messiah* was, *novissimus virorum*, the lowest of men; what could better fit his humble state, then someane a place? Luk. 2. 11.
Psal. 132. 6.
Mich. 5. 2.
Isa. 53. 3.
Vulg.

And truly to *Bethlehem* we must still be sent, if we intend to finde *Christ*: as he made choice of a little Village to be born at, so of lowly spirits to dwell in; as he came forth of a poor City, so he resideth usually among the poorer sort. Seek not then for *Christ* among the great, but little ones of the world, look not for him on the Mountaines, but the Vallies. In this sorry despised Village is the *Messiah* born.

2. He sent them. It would not here be omitted that He, though a wicked person, directs the wise men to *Christ*: Bad men may instruct others in good. How often have you seen a lead'n Cisterne convey pleasant water, an iron key open a golden Treasury, and choice fruit served up in a wooden platter? God sometimes maketh use of a *Balaam* to point at the Star, of a *Raven* to carry *Elijah* his food, and here of an *Herod* to send the wise men to *Bethlehem*.

Despise not then the *Honey combe*, because found in a *Lyons carcase*, refuse not the curious picture, because drawn by a crooked Painter, condemn not wholesome directions, though given by a foul mouth. We like not the *Sun* the worse when it breaketh through a dark cloud, nor *Gold* the lesse, though sent in a leatherne purse, nor a friends letter the worse, because brought by a dirty Carrier, though the man be an *Herod*, yet if he send thee to *Christ*, follow his advice.

En rex Imp'us
pia Magorum
studio licet aliud
agat, haec tamen
in servit, ut loci
illius nati regis
indices.

Muse: } in loc.
Gulias }
Musc. ibid.

Greg.

But that which is especially considerable is the serviceableness of *Herod*, to the *Magies* designe, he resolveth their doubt, acquainteth them with the place, instructeth them in the way, and incourageth them to the journey, so much *Bez* conceiveth included in the word *ripul*, blandition comanstrasse, that in a friendly manner he furthered their progresse, directed them to *Bethlehem*, and by this means helped them in their pious endeavours. Ita etiam impii sui conatibus prodesse bonis coguntur. Thus are the wicked though against their wills, assistant to the goodly. There are two things which ungodly men are forced to serve, Gods Sacred Decrees, the Saints godly purposes. Dei consilia humana facta etiam tunc congrue servantur, cum resistunt. Gods counsellis are then effecting, when most opposed, and though his enemies meane not so, they are still accomplishing his worke. And as Gods ends are alwaies fulfilled, so good mens aims are oftentimes furthered by the wicked, and whilst intentionally they drive on their owne designs, accidentally they are assistant to the Saints enterprizes. Those Carpenters in *Noahs* time aimed only at their owne gaine, yet they built that Ark which saved his life. Labant intentions in allowing *Jacob* the speckled sheep, were not cordially good, and yet by that meanes *Jacobs* labours are prospered, and his store increased.

creased. Little thought *Pharaohs* daughter of rescuing the children of *Israel* from her *Fathers* yoke, and behold she cherishest that childe, who proved their deliverer. *Pharaoh* himselfe let the *Israelites* goe out of no good meaning, witnesse the speedy pursuit, and yet thereby a passage is opened for fulfilling both *Gods* promises of, and their desires after the Land of *Canaan*.

Oh let us behold with joy and view with wonder the over-ruling wisdom of the *Almighty*, which maketh his and his servants adversaries, instrumentall both of his glory and their good. When a mans wayes please the Lord he maketh his enemies, not onely to be at peace with, but subservient to him, and as *Christ* caused the *Fish* (though unwittingly) to bring him money in its mouth for paying tribute; so *God* maketh the wicked (though unwillingly) contribute assistance to his people in their holy undertakings. So did *Herod* in the Text, his aime in sending the wise men to *Bethlehem*, was to compasse his owne mischievous designe, of killing, and yet by sending them he furthered their religious desire of finding and Worshipping *Christ*.

3. He sent them, I might here take notice of the impiety of *Herod*, in that he sent others, but went not himselfe; he sheweth them the ready way to *Christ*, but sets not a foot forward himselfe. Thus they may lead others to Heaven, who yet neglect it themselves. The Whetstone that sharpeneth the knife remaineth blunt it selfe, the Bell calleth others to heare, and yet is deafe it selfe, the Signe sheweth the passenger an Inne for harbor, whilst it selfe is weather-beaten, the Nightingale that is restlesse her selfe, sings another into a sweet sleep, finally, the *Starre* points a traveller his way, but stirreth not it selfe, and many who care not for *Christ* themselves, may be

Mat. 23. 13.

Novar. in loc.

instrumentall in bringing others to him. Some there are so vile that they will neither goe themselves, nor send others; such was our Saviours just complaint of the Pharisees, that they would neither enter into the Kingdome of Heaven themselves, nor suffer others. The most are so bad that they will not act themselves, though they are so good, as to permit, yea, excite others to the worke of finding Christ. But surely, *non meretur Christum invenire qui per alios querit*, this sacred service cannot be performed by a *proxie*, nor shall he ever finde Christ, who onely sets others about it, as Herod in the Text, He sent them to Bethlehem.

But that which is especially observable in this particular of his sending them to Christ, is, how Herods policy failed him. Subtily would have taught him not at all to have sent them, but others, why did he not imploy his owne Courtiers, rather then trust strangers? why did he not rather prevent their journey, then hazard his owne dis-appointment? or, if his detaining them might have raised a suspicion, yet since the matter so neerly concerned him, and the journey was so small, why did he not goe himselfe with them? or if not so, why did he not, together with them, send messengers of his owne, of whose fidelity to his designe, he might have assured confidence? Nothing had been more easie and plausible then *sub officit praetextu*, in a way of Complement, under pretence of Courtesse, to have sent some assassins with them, who might have dispatched the childe immediately; Some say the reason of all this was to avoid suspicion. But doubtlesse herein the wisdom of God was remarkable, who so far blindes him, *ne consilium quod ante pedes eras, arriperes*, that he did not lay hold on so obvious and probable a way of accomplishing his designe. *Divino nam actum*

Par. in loc.

Par. ibid.

Gajet. in loc.

ut Herodes consideret in simplicitate Magorum, Gods providence so ordered it, that Herod should confide in the wise mens returne, and so deceive him selfe. Had either Herod or any of his instruments accompanied them, either they must not have found the childe, or these must have found him also; that had been inconvenient for them, this had been dangerous for Christ. Divine prudence provideth against both, by insatuating Herod in his plot, in which, whilst he carryed it on with various policy, he discovered a sottish simplicity. Such a fool is the craftiest Politician, when God will defeat him. The Germanes have a proverb, When God intends to destroy any man, he first closeth up his eyes, agreeing with that of the Poet, Quos Jupiter vult perdere dementat; So he did by Herod, he doth oft-times by the wicked, shut their eyes that they shall not see the things which make for their greatest advantage.

Non omnia ma-
iustitia pe-mise
Deus diabolo.
Nat. Com. in
loc.

The verity of this doctrine be pleased to observe in a double parallel, the one eminent in Sacred, the other in Prophane history. Let the one be Jezebell, a woman of no lesse politick a brain then haughty spirit, and yet in that passage concerning Eliab, she at once discovered both abundance of fury, and defect of subtilty. How deep her malice was, let the message speak, wherein she threatneth the Prophet with losse of life, and that with a curse upon her selfe, if her intent were not performed; how shallow her wit was, let the sending of a Messenger and her delay of execution speak. What policy more plaine and common then to strike before we speak, and seize on an Enemy unawares? Whereas she (befooled no doubt by God) warned him both of the thing and time, whereby he had opportunity, and found meanes of escape. Let Andronicus be the other, who though he caused the Royall

1 Reg. 19, 23.

Blood to be let forth of the *veynes* of many, to get and preserve the Kingdome, yet suffered it to run in *Isaacus* his body, who at length *dispossessed* him of his *usurped* Empire. Thus the most *expert* gamesters doe sometimes *oversee*, and the most cunning *Politicians* are oft *confounded* by God in their own *devices*.

Job 5. 13.

Exod. 19. 11.

1 Cor. 1. 25.

2. Gen.

See then the truth of *Eliphaz* his assertion concerning God, *He taketh the wise in their craft, and the counsell of the froward is carried headlong*; so that what *Iesbro* affirmed concerning the *Egyptians* insolent carriage towards the *Israelites*, may be applyed to the fraudulent practices of the wicked against the Church, *In the thing wherein they dealt proudly, and those deal wisely, God is above them*. Let not then any divellish *Achitophels* flatter themselves in their dark designs, close contrivances, as if there were no power to crosse their projects, or wisdom to defeat their counsells. While they conspire on Earth, God laugheth in Heaven; while they sooth up themselves in their subtilties, God mocketh at their simplicity. *The foolishnesse of God* (saith St. Paul) *is wiser then men*, and the *wisdom of men is foolishnesse with God*; nay, when they thinke all the *crannies* are stopped, a wide door is left open for Gods providence to evacuate their policies. We have a common proverb, *When men thinke to doe for the best, it commonly falls out to be the worst*: it may fitly be applyed to crafty *Machiavelians*, when they suppose that they have done the wisest, they prove themselves starke fools, so was it with *Herod* in sending these *Magi*, (without associates) to *Bethlehem*. And so I passe from his ready Mission to His crafty Commission, *Goe and search, &c.*

In this part of the Text, two things offer themselves to our consideration. *De quo*, and *quid*.

The person to whom these Magi are directed.

The errand about which they are sent.

Whom the Commission concerneth, the young childe.

What it requireth, Goe search diligently, and bring me word againe.

1. *The person they are sent to enquire after is the young child. And if you please a while let us leave hunting the Foxe, and view the lineaments of this childe. A young childe indeed he is called by Herod, but such a childe as never any was before him, nor will be after him, like to him; Consult the Prophet Isay, and you shall finde a glorious description of this childe, such a childe as is a Son,* Isa 9.6.
Maryes childe, but Gods Sonne; such a childe who is a Father and that of eternity: a childe, but of no meane ranke, no lesse then a Prince of peace: a childe indeed in yeares, not in understanding, for he is a Counsellour; in summe, a feeble childe, and yet a mighty God, well may he be called Wonderful.

O let us admire with *thankfulnesse* the gracious *con-*
descension of our Redeemer, who being so *high*, vouch-
safed to stoop so *low*, *qui fecit nos, quantillus factus pro*
nobis? he that made us, how little is he made for us? *Majesty* is cloathed in *wilenesse*, *Power* appeareth in *weak-*
nesse, the *founder* of Heaven is rocked in a *cradle*, and
he that *swayeth* the world, is *swathed* in clouts. Was
there ever *humility* like this? that *μὲγας θεός* should be-
come *μικρὸν βρέφος*, the great God, a little childe, the an-
cient of dayes, a tender infant, he who is *immensè magnus*,
so great, as that he *fills* Heaven and Earth, to be *palmaris*, a
child of a *span* long. Finally, that he who is *regens sydera*,
should become *sugens ubera*, the governour of the stars
to be nourished by a *dog*. O the depth of this *abasement*!
the height of this *lowliness*! Behold and wonder.

Ch. 150 }
Theoph } in loc.
Cy. 11. }

But to return to *Herod*. It is a note not unworthy our observation, that whereas the *Magi* call him a *King*, *Herod* onely stileth him a *childe*, ὁ δὲ γὰρ τὸ ὄνομα ἀρχεῖται, he could not bear the thing, nor brook the title.

— *Nec Caesar ferre priorem, Pompeiusve parem,* —
Royalty cannot endure a partner, no more then *Love* a *corriwall*. No doubt in his heart he conceived him a *King*, else why so perplexed at the newes of his birth? why so jealous of the losse of his *Crowne*? had he fancied the *wise mens* words as fables, either that no *childe* was born, or if born, not a *King*, he would never have harboured so ill a ghest as feare in his breast. But see, though he know, he will not acknowledge; though he strongly imagine, he will not expresse his thoughts, nor give him the title of a *King*, as fearing, no doubt, lest by this meanes he should obscure his own Honour. And truly I am afraid, we are too many of us of *Herods* temper, in this regard, backward to acknowledge the dignities, and publish the excellencies of others. There are two things we are loath to confesse, our own Infirmities, others eminencies, our defects and their worth. The truth is, our proud natures thinke that others beames darken our light, their excellencie staineth our beauty, and their vertue eclipseth our splendour; hence it is, Peacock-like, we spread our own gay feathers, Pharisee like, we boast of our own perfecti-
ons, but as for the dignities of others, we either speak of them with an undervaluing diminution, or bury them in a neglectfull silence. Oh beware of inordinate selfe-love, which maketh us speak too highly of our selves, and exorbitant pride, which maketh us speak too meanly of others, as *Herod* here did of *Christ*, affording him no other appellation then this of a young *childe*.

2. The charge he giveth them about this child is double,
Sedulous Inquisition, Goe and search diligently.

Speedy Information, and bring me word again.

1. Goe and search diligently, the originall words want not a singular emphasis, the verbe signifieth such a search as is used, *Examinibus & questionibus*, by putting interrogatories, asking questions; the aduerbe noteth accuracy in the search, going to the utmost of a thing; it is as if he had said, *Let there be no delay in your journey, nor default in your inquiry, leave no stone unrolled, way unassayed,* meanes unattempted to finde out the young childe. How Zealous Herod seemeth in a good worke; how industrious would he have the Magi in the search, when as his end in all this was desperately wicked! Thus may hypocrites be very earnest in promoting, and performing good actions for bad ends; and selfe-respects: Who more vehement then Iehu in execution of justice on Baals Idols, Ahabs posterity? but his aime was onely to establish himselfe in the Kingdome. Who more forward then Absalom to heare causes, doe the people right? but his intention was thereby to thrust his Father from his throne. Finally, who more Zealous then the Pharisees in good duties? but their end was onely to be seen of men.

Oh remember, *non actibus sed finibus pensantur officia*, our actions are measured by our intentions; it is not *quid agas*, but *quid queras*, our doing, but aime in doing, that is regarded. If the Eye be single, the whole body is full of light, saith our Saviour, the Father moralizeth it aptly to this purpose, *Oculum debemus accipere ipsam intentionem qua recte agimus quicquid facimus*, By the Eye we are to understand the intention, according to which, our performances are either rejected or accepted.

Εξῆταζω.
ἀκριβῶς πρὸς τὸ εἰς ἀκρίβειαν.
Leigh. Crit.

Mat. 6. 22.

Aug. de Serm.
Dom. in Mons.

Musc. in loc.

Ibid.

Before I leave this Branch, I cannot omit the signification of the *praposition*, *vel*, it is not *interrogate puerum*, but *de puero*, seek the childe, but concerning the childe, that they should thoroughly inquire all circumstances about the childe, of what Parents, in what Family, after what manner, the reason whereof is rendred by one to be this, *Ut uno Christo comprehenso reliqua multitudini parceres*, that he might surprize him and spare the rest. Rather then his perplexed minde should not be satisfied, all the children of the *Messiahs* age must be sacrificed to his malice. But yet so bloody a designe could not but startle his conscience, *Est impiis morsus quidam conscientia*, Even wicked men have sometimes secret bitings, this sacred Monitor will speak in bad mens eares, though against their wills; a tender conscience scrupelth at the least sinne, and obdurate mindes have some kinde of remorse at great sinnes. It is true, they lull their consciences asleep, at last, as being resolved to goe through with their designs in despite of Law, Conscience, yea God himself. Thus Herod, when disappointed of his plot, maliciously murdered all the innocents in Bethlehem; but such mischievous attempts are seldome brought forth without some throws of conscience, and pangs of terrour, these it is likely this bloody Monster felt, which made him desire so particular a search, that sparing the rest, he might single out Christ, as the prime object of his envy.

Rememiate mi-
bi.

2. And bring me word againe, the word here used is applied to Ambassadors returning back with their message. About this imployment Herod pretended to send these Magi, with a command to return with an account of their journey, and it is observable that he saith not bring word onely, but bring me word, he would not have

have them divulge it among the people, but first come and acquaint him with the *newes*; for this reason doubtlesse, that the *childe* might be *slain* before it should be certainly *known* that he was *borne*. And now before I close up this part of the *Text*, I cannot but present you with a *double* observation.

1. See how *exquisitely* *Herod* layeth his *plot*, he desireth them to *enquire* of the *childe* throughly, and then to *informe* him privately; which *desire* of his, had it been fulfilled by them, his *enterprize* had in a short time been accomplished without any hinderance; by their diligent search, *mistake* would have been avoided, in regard of the *childe*, by *bringing word* first to him, all *opposition* would have been prevented, in regard of the people. How fitly may that terme be applyed to him, which *Christ* gave another of that name, *Goe tell that Foxe*. Luk. 13. 31. Thus *witty* and *cunning* are *wicked* men to *doe mischief*, hence it is, their *ploss* are called *Devices*, a word in the originall very significant, noting not onely *cogitation*, but *excogitation*, naturall but *artificiall* thoughts, its elsewhere used to expresse the skill and *curiosity* of *water-workes*, so some translate it *pooles artificially made*, and the exquisite *embroideries* of the *Priests* girdle, so that it signifieth the very *spirits* and *quintessence* of *sinfull wit*, drawn out for the devising of *evill*: and as their *plots* are called *devices*, so *themselves* are stiled *crafty*, being the seed of the *Serpent*, the most *subtill* of all the beasts of the field; for this reason they are resembled to *fowlers*, who use both *secrecy* and *subtily* in catching the birds, and oft-times the *snare* is so closely laid, that there is no escape, but by breaking through. It is the expression of *Jeremies* enemies, *Come let us devise devices against Jeremias*, a significant expression, noting more then ordinary skill in the

Luk. 13. 31.

Job 5. 12.

Cant. 7. 4:
Ainsw.
Exod. 28. 8.

Psal. 124. 6.

Jer. 18. 18.

the black art, as to worke a worke intimateth exceeding industry, so to devise a device, surpassing subtilty; the venomous Spider spins not a finer thred out of her bowels, then malicious men doe out of their Braines. But oh let such remember, that to be wise in doing evil, is the worst wisdom, it is better to be a meer fool then so wise; every sinfull act, the more skill there is in it, the more sinne; and wit, which sets off other things, maketh sinne the more ugly.

Vide Chrysoft.
in loc.

2. See how dangerously the wise men were ensnared, how cunningly Herod had almost drawn them into his designe, so that in all probability, had not a gracious warning by a dream diverted them, these friends of Christ had betrayed him into his enemies hands. Observe what a piece of service the wise men were to have done for Herod, they should have been his spies, in searching out, and his informers in bringing word; they should have taken a great deal of paines in going, seeking, returning, and thereby (though ignorantly) have furthered Herods bloody intent, and hazarded the childes life.

Thus are the good sometimes abused by the crafty, and pious men apt to be ensnared by specious pretences, into desperately wicked designes. Credulity is the fault of honest hearts, because they are single themselves, they look to find all so too; nay, the best men are soonest deceived, being apt to think all gold that glistereth. It is not seldome seen that over-much charity betrayeth well-meaning men into a good opinion of others, and so by being too charitable to others, foolishly ensnare themselves. Though charity be not with Bartimaus starke blind, yet many times with Leah she is bleare-eyed, St. Paul saith of her She beareth all things, believeth all things, hopeth all things, and in this she sometimes erreth on the right

1 Cor. 13. 7.

right hand, believing and hoping *too much* of them, who indeed deserve *little* credit. These *wise men* might very well have *suspected* Herod in the *secrecy* of his dealing, in his *negligence* to goe himsele, in the *mean* title he gave the *Messiah*, but their *charity* too much *Eclipsed* their *wisdom*, and so not *misdoubting* his intentions; they purpose to *fulfill* his charge. Nor was this like to have been their *unhappy* fate alone, it is too often seen, that through too much *familiarity* with, *credulity* of, *charity* towards *dissembling* *Hypocrites*, persons really *well affected*, are not onely brought into an high *conceit* of their persons, but *partnership* in their *designes*. We need not goe farre for *instances*, the *sad* experience of these times may produce *many*, and those not onely *simple* but *knowing*, whom the *saire* words of *Herodians*, and their own *facile* *beliefe* hath involved in *mischievous* undertakings.

1. To end this, *Censure* not, as all to be *hereticall*, who may be *seduced* to erroneous opinions; so neither all as *rebellious*, who may be *accessary* to traiterous practices. Hast thou been *preserved* from the enchantments of seditious *Korahs*? *blesse* God; but be not too *uncharitable* towards those that have been *decluded*; some of them may possibly (with these in the *Text*) be both *good* and *wise men*. Nothing more *easie* then for those who can make *Religion*, *Oathes* and *Lawes*, the covers of *oppression* and *rebellion*; to *deceive*; and that the best of men, and therefore while we *abhorre* those, let us *pitty* these, whom not *wisdomesse* but *weaknesse* hath betrayed; not *badnesse* of *intention*; but *want* of *consideration* hath made *contributory* to, and *assistant* in *violent* and *virtu-*

2. *Learn* we all that *admonition* of our *Saviour*, to be

Mat 10. 16.

wise as Serpents, and innocent as Doves. Let us earnestly beg of God, that *Wisdom* from above, whereby we may discern of things that differ. Let us not be so simple as to believe every word, and let us walke circumspectly, that we be not entangled with specious wickednesse, and so much the rather let us feare and beware, considering how good men have been caught in such snares. *Prophane* story tells us of *Theodorus*, a godly and learned Bishop, whom *Andronicus* a wicked usurper won by faire shewes to be of his party, and the Text of wise men, who receive a Commission from *Herod*, and (had not God prevented it) would have executed it, to the ruine of *Christ* eventually, though not intencionally, and all because of their inconsideration, and his faire promise, which leads to

3 Gen.

His ample promise, That I may come and Worship him also.

In which part of the Text, we have two considerations:

1. A true insinuation of the wise mens Piety.

2. A plain demonstration of *Herods* Hypocrisie.

The kind of the Argument here used by *Herod*, is very observable. How doth he Wile the *Magi* to a returne, not by promise of ample rewards upon the faithful discharge of their Commission, nor by threats of punishment upon their neglect, either of them might have begot a strong suspition of the plot, but *Menius pietatem, rapas Magorum benevolentiam*, promising imitation of their ventures, he winneth upon their affection, this being that which would more rejoyce them, then any gifts, to see *Herod* with them a Worshiper of *Christ*. It is indeed, next to Gods glory, and his own felicity the singular desire of a pious soule, that he may draw others to *Christ*.

Guiliand. in loc.

Sime

C

sinne

Sinne is infectious, and Grace is communicative, wicked men would have others as bad, the Saints others as good as themselves; Paul wished that all were like him in his Piety, though not in his sufferings: the Pharisees compassed Sea and Land to make a Proselyte, the wise men would willingly goe to Bethlehem, and returne to Jerusalem to make Herod a Christian. The Saints account it their Honour, know it their Duty to gaine soules, and therefore cause the light of their good workes to shine before others, that their feet may be directed into the way of peace.

2. But to let this goe, that which in this kinde of argument chiefly presents it selfe to us, is not the wise mens Piety, but Herods Hypocrisie. *That I may come and worship him, who could have said better? what could the wise men desire more? words smooth as Oyle, sweet as Butter, if you please we will enlarge them in this paraphrase; Welcome you devout strangers, whom piety towards Christ hath brought from a farre Countrey to my Territories, your Devotion is worthy not onely of commendation, but imitation; acceptance, but resemblance; and as for my selfe, I am resolved to tread in your steps, and write after your Copy, onely I would not be mistaken in my Homage, and Worship I know not whom. In what place to finde the childe I have been instructed by my Learned Counsell, it is Bethlehem; which of the children in Bethlehem is he, let it be your care to know, thoroughly informe your selves, and then acquaint me, and I shall readily follow your pattern, and though my selfe a King, become with you a fellow subject to this childe. These were his words, but what was his aime? cast your eyes on the thirteenth verse, and you shall finde the Angel declaring it to Joseph, Herod will seek the young childe to destroy him,*

Ver. 13.

Chrysol.

Nascenti mortem, scelus pio, nudo gladium, soli milites, vagienti necem praparat, He intends death to this new-borne Infant, and prepareth a Sword for this Innocent childe: The words which came from his mouth, never entred into his heart; yea, while Butter is in the one, Gall is in the other. *Cogitabat Jesulum non colere, sed tollere, non adorare, sed necare,* his purpose was not as a Saint, to worship him, but like a wolfe to worry him, *Devotionem promittebat, gladium acuebat,* whilst he promisetb devotion, he purposeth destruction; *Præstendit culum, praparat cultrum,* he pretends Homage, and yet prepareth a Knife, his aime being not *servire*, but *servire*, service, but slaughter. Dissembling Herod, how grosse was thy Lie, odious thy Hypocrisie, and divellish thy deceit? Thou sayest thou wilt come, thou meanest to send; thou sayest thou wilt Worship, thou meanest to Murder; thy pretence is adoring, thy thought abhorring; thy promise is to give him honour, thy purpose is to take away his life; thy pretext amity, thy designe cruelty; thy expression religious, thy intencion impious; thy profession to feare him as a King, thy resolution to execute him as a Traitor. Thy device was incomparably foule, thy pretence speciously faire, thy deceit must needs be unmeasurably great, in saying, Bring me word that I may come and worship him also.

To draw it forth in a three-fold observation:

Guill. in loc.

Chrysol.

1. In generall, observe how seldome Hypocrites tongues and hearts goe together, *Aliud corde regis, aliud ore simulat,* saith one upon the Text; Herod meaneth one thing, faineth another: so doe all Hypocrites. *Sapientia hujus mundi, cor machinationibus regere, sensum verbum velare, qua falsa, vera ostendere, qua vera; falsa demonstrare,* It is esteemed by wicked men as a piece of policy to use Hypocrisie, and ever to keep a distance between *intima cordis*.

cordis, and *extima oris*, their inward *thoughts* and outward *speeches*; so that whereas our *Saviour* saith, *Out of the abundance of the heart, the mouth speaketh*: *Hypocrites* speak not out of, but *contrary* to the abundance of their hearts. It was the *brand* set upon *Alexander* the sixth, and the *Duke of Valentia* his *Son*, that the one never *spake what he meant*, and the other never *did what he spake*, so truly did they, & all *dissemblers* do, deserve the *Psalmists* Epithetes, of *lying*, *flattering*, and *deceitfull lips*.

Psal. 12. 1. 130.
2.

There are *some* indeed who tell us of *pia fraudes*, a *godly dissimulation*, I like well the *Christian*, but not the *Sir-name*, and I wonder how any dare *joyne* them together, when the *parties* are not agreed. It was not *Rebecca's* aime, though *pious*, to obtain the *blessing* for *Jacob*, nor *Fehnes* presence, though *Zealous*, to doe execution on *Baals Priests*, will excuse either of them in their *lyes*, and make the *meanes* they used for accomplishing their designs to be *lawfull*; and surely if *officious* *lyes* be not *warrantable*, *pernicious* must be *abominable*, such as *Hypocrites* usually are, and *Herods* was.

Indeed we must distinguish between *concealing truth*, & *speaking falshood*, it is one thing *cum silendo absconditur verum*, to keep in a truth, another, *cum loquendo, promittitur falsum*, to belch out a lye. I am not bound to say all I *thinke*, and yet I must *thinke* all I say; the *tongue* is but the *hearts herauld*, and must *proclaime* the *senders message*; he that speaketh all he *knowes* is not *wise*, but he that speaketh what he *doth not meane* is not *honest*. I would not have my *heart* too *near* my *mouth*, lest I *speak rashly*, nor yet too *farre* from my *tongue*, lest I *speak falsely*. Indeed were there *no God*, to search the heart, he were a *foole* that would not *dissemble*, but seeing there is, he is a *fool that will*. Oh let us take heed of

Greg. Ma.

Cant. 4. 3.

Josh. 2. 18.

Psal. 45. 1.

Apoc. 14. 5.

Isa 53. 9.

committing this folly with our lips, rather let them be like the *Sponſes* in the *Canticles*, which are reſembled to a *ſcarlet thread*, in alluſion (ſay ſome) to the thread which *Rahab* hung out at the window, as a token of her fidelity in keeping promiſe with the ſpies, ſuch let our words and promiſes be. It was good advice which *Fredrick* gave the *Senate*, that ſimulation and diſſimulation ſhould be left at the door when they entred into the *Senat-houſe*; far be it from *Religion* to allow of either. Let good *David* be our preſident, whole minde was the *Secretary*, and tongue the pen, or if you will, the *virgins* that follow the lambe, who have no guile in their mouths, or rather the lambe it ſelfe, the young childe in the *Text*, of whom the *Prophet* ſaith, there was no deceit in his mouth, not *Herod* whoſe expreſſions are not onely beſides, but contrary to his intentions.

2. More particularly obſerve, The maſter of his promiſe is a courteous friendly wiſit, that I may come, where-as the intent of his minde is a cruell bloody act to deſtroy. Such is the uſuall practice of wicked men, to vaile their enmity with a ſhew of amity, to put goodly paint on a rotten poſt, to hide their ſharp teeth with ſoft gums, and deadly poiſon in a gaudy box;

Pacis verba ferunt & cadibus omnia miſcent.

their pretences are a laſhing peace; whilſt their deſigne is kindling Warre, like *Aſſolom*, whoſe name ſignifieth a Father of peace, and yet his endeavour was to be a fauor of Rebellion againſt his owne Father. Thus *Joab* takeing *Abner* aſide, in dolo to talke with him, pulls out *dolorem* a dagger to kill him, and maketh a kiſſe the preface to his ſtab of *Amasa*: thus *Judas*, *Dummulcet*, *mordes*, by a courteous ſalute betrayeth his Maſter, And *Nero* kiſſes his Mother with his lips, when he intends

tends to wash his hands in her blood; so true is that of all Hypocriticall friends, *Melinore, verba lactis fel in corde, fraus in factis*, whilst *bowey* is in their mouth, gall is in their hearts, and *venome* in their hands. Indeed it is the policy of the wicked, though malice *boyl* in their hearts, to let no *scumme* run over their mouth, nay to have lips burning with affectionate expressions, and wicked hearts full of evious cogitations, *mens atra, lingua alba*, their tongues flame as the *fire* in charitable words, whilst their mindes are black as the *coale* with mischievous plots: What a friendly proffer was that which *Saul* made to *David* of his Daughter, upon the slaughter of an *roo Philistims*, and yet his aime and hope was by that means to have dispatched him, and instead of a Marriage, solemnized a Funerall. *Herod* in the Text was used to this dissembling art, he caused *Aristobulus* to be drowned, after a courteous invitation to a banquet: and *Nicanor* whom he received peaceably, to be slain secretly; indeed in all ages there have been, and will be ravenous wolves in sheeps cloathing, such as are *Neroes* within, and *Capoes* without, such as according to the morall note, on that of wearing *Linsay* wolsey garments, under expressions of civility, hide intentions of cruelty.

What counsell therefore can be more fit in this case, then that of our Saviour, Beware of men, a duty not more needfull then difficult, it being hard to discern an enemy masked with friendship: A Dog that barketh may be prevented before he bites, the Serpent that hisseth before he stings, and the Fire that smoaketh before it burn; it is easie to avoid a known enemy, but difficult to discover a seeming friend. Learne therefore the advice of *Solomon* concerning such, When they speak faire, believe them not, for there are seven abominations in their hearts; faire speech is oft-

Malitiose cogitabat ut ad consequendum hoc Marimonum David audaciter se periculis exponeret & sic periret. Lyr.

Vestem ex lino laudatque Pontex. uni, qui sub locutione innocentie, intus sublimatam celant malitia. Bed.

Mat. 10. 17.

Prov. 16. 25.

oft: times a *strumpet*, and maketh belief as light as her self; but remember that as too much *suspicion* is a badge of *feare*, so over-much *credulity* is a signe of *folly*. Many there are whose words speak them *viros*, men, affable men, who in their thoughts harbour *virus*, deadly poyson; and believe it that *haired* is most *venomous*, which is *covered with deceit*, *aperta malitia* is hurtfull, but *operta* most dangerous; no malice so *cutting* as that which is *smiling*. *Pessimus inimicitia genus* (saith *Cassiodorus*) it is the worst kinde of *enmity* to be an *adversary* in heart, and a *friend* in word, nothing so much to be abhorred, as *inimica amicitia*, this envious amity, and therefore when such say *ave*, thinke on *cave*, when their salute is *domine*, remember it is but *nomine*;

Fistula dulce canis, volucrum dum decipis anceps, if the *Fowler* play sweetly, it is but to *deceive* the silly bird; the *Panthers* skin is *fair*, but his *breath* infects; & the *friendship* of *Hypocrites* is *fatall*. I shut up this with that short and fit prayer; *A Foabi eloquia, Thyestis convivio, Iscariotis Ave, Herodis redite, libera nos domine, From Joabs conference, Thyestes his banquet, Iscariots salute, and Herods promises, good Lord deliver us.*

3. Most especially observe, This worship which *Herod* here promisseth, was not onely a *civill* reverence, but a *religious* adoration: it cannot be imagined, *Herod* would have gone to worship another *King* of the *Jewes*, whilst *himselfe* sat upon the throne, unlesse as apprehending him *more than a King*. The worship which here he professeth, is *probably* the same with that which the *Magi* practised, and that was no lesse then *Divine*. And herein was the height of his *Hypocrisie*, that while *mischiefe* was his *errand*, *Religion* is his *messenger*, and *piety* is made the *mask* of his *cruelty*. The *act* he intends is *blondy*,

no

no lesse then the *babes* life will cure his jealousy, and *bloudshed* is a crying sinne, it was plotted against no other then a *King*, and that *highly aggravateth the offence*, and that there might be nothing wanting to *compleat* his wickednesse, *Religion* shall be the cover, and under the shew of *worshipping*, he resolveth to *destroy* him.

As *Spiders* suck *poysen* out of the *sweetest* flowers, so *wicked* men abuse the *best* things to the *worst* ends.

Salus populi, the *publique* good, then that, what more fit to be indeavoured? and yet *Caiaphas* the high Priest, made this a *pretence* for *murdering* the Prince of life, *It is expedient* that one should dye for the people. Job. 11. 49.

Execution of justice on offenders, then this, what work more acceptable to God and good men? yet under this colour *Jezebel* falsely *accuseth* and *condemnes* innocent *Naboth* to death. 1 King. 21. 15.

Liberty of the people, a pleasing pretext, and then *just liberties*, what more desirable? but under this vizard a *Family* in *Florence* raised a *mutiny* against their lawfull *governour*.

Charity towards the poor, then this, what more commendable? and yet under this mask, *Judas* hides his *covetous* desire of that *oyntment*, which the *woman* poured on *Christs* feet. John. 12. 3.

Piety towards God, then this, what more amiable? and yet *Luther* tells us of the *Anabaptists* in *Germany*, that abusing the name of God, and pretending the sincere *Doctrine* of the Gospel, they *conspired* the overthrow of *Magistracy*.

This *last*, is doubtlesse of all others the most odious, and yet no lesse usual then the rest, to make *Religion* a pander to all vices. Consult either *sacred* or *profane* stor-

ries, and you shall finde *Pride* and *Ambition*, *Covetousnesse* and *Oppression*, *Malice* and *Revenge*, *Bloudshed* and *Murder*, *Conspiracy* and *Sedition*, have still shrowded themselves under a *religious habit*.

2 Sam. 15. 7.

How oft hath *Ambition* caught hold of *Religion*, and made it a *stirrup* whereby to mount into the saddle of honour? *Absalon* hath a great minde to graspe the *scepter*, maketh himselfe strong by popular *insinuations*, assuring the people of *Justice*, if he were ruler; and finding it expedient to retire for a while from *Court*, that he might look better at a *distance*, he calls in a *religious* pretext to his aide, the performance of a vow at *Hebron*. *Anastasi* being suspected of *Heresie* by *Euphemius*, *Patriarch* of *Constantinople*, seemingly turneth *Catholicke*, through which meanes he advanced himselfe; and afterward cast out the *orthodoxe Patriarch*; and it is a known story of the *Monke*, who being a fisher-mans Son, had a *Net* still spread over his *Table*, in a pious remembrance of his meane originall, till at last hereby advancing to the highest *dignity*, he threw away his *Net*, saying, *the fish was caught*; the morall is verified by too many, who onely spread the *Net* of *Religion*, to catch the *fish* of *Preferment*.

Ags 19. 34.

Ags 8. 18.

And as *Ambition* hath advanced, so hath *Covetousnesse* advantaged it self by a seeming *Religion*; *Demetrius* the *Silver-smith* becomes *Zealous* for *Diana*; but it was to prevent the decay of his trade; and *Simon Magus*, though he seem very desirous of the gift of the *Holy Ghost*, by the imposition of hands, that rather then misse, he will give money for it, yet it was but that he might make money of it.

Nor hath *Covetousnesse* onely, but *Oppression*, marched under the banner of *Religion*. *Jezebel* maketh use

of

of a *Fast* to feed her Husbands *humor*, of getting *Naboths vineyard*: the *Pharisees* under pretence of long prayers, *devoure widdowes houses*: and *Salvian* tells us of an *oppressor*, who scrupled the *restitution* of ill-gotten goods, because of the *obligation* of an *Oath*. Audia religio
ssimi sceleris
rationedissest.
Salv.
Mark. 12. 40.

Will you see *Rebellion* weare the *livery* of *Religion*? observe *Corah*, *Dathan* and *Abiram*, mutinuring against *Moses* his *dignity*, under pretext of pleading for the *peoples sanctity*. Numb. 16. 1.

Will you see *revenge* in a *religious habit*? view *Simeon* and *Levi*, who upon condition of *Circumcision*, offered the *Marriage* of their *Sister* to *Hamor*, when they intended a *bloody Sacrament*, and a *deceitfull Marriage*, hiding their *cruelty* with *policy*, and their *policy* with *piety*. Gen. 34. 15.

Finally, Will you see *murder* the extremity of malice, and *bloodshed* the height of oppression, washed over with a *zealous paint*? call to minde *Jezebels* taking away *Naboths life*, under the shew of vindicating *Gods honour*, *Herod* making *John Baptists head* pay for the *liberty* of his *tongue*, with a pretence of keeping his *Oath*, and this *Herod* endeavouring through the *fained promise* of worship, to make this *young child* a *bloody sacrifice*. Mark. 6. 16.

Thus hath this *grave Matron* been made *prostitute* to all *willany*, as if she were a *common strumpet*, this *beautifull virgin* been *despoured*, and made to serve every *base designe*; so true is that common saying, *In nomine domini incipit omne malum*. What *sin* hath not been masked with *Religion*? and what *part* of *Religion* hath not been used as a *cover* for *sinne*? Let *Jezebels Fast*, *Herods Oath*, *Abshaloms Vow*, *Simeon and Levies Sacrament*, the *Pharisees Prayers*, and *Herods Worship* here abundantly *testifie*.

Math. 4. 5.

And truly no wonder they are such *proficients* in these *black Arts*, who have the *Deuill* to be their teacher; *Satan*s best trading is by *Mesamorphoses*, and mutations, he once changed himselfe from an *Angel of light* to a *Deuill*, and now many times he transformeth himselfe from a *Deuill* to an *Angel of light*, it was the course he took with *Christ*, endeavouring to make him tempt and dishonour *God*, under pretence of manifesting himselfe to be *God*, *If thou be the Son of God, cast thy selfe downe*, and no wonder if wicked men being of the *Deuill*, both learne his skill, and fulfill his lusts.

Besides, *Hypocrites* well know, that this is the surest way to speed their designes, *Goliath* his sword lyeth wrapt up in an *Ephod*, no sword to that, no cruelty to an *Hypocrites*, whose sword lurketh in an holy Garment, and malice is cloathed with seeming deuotion; indeed this is that which both renders them in accomplishing more successfull, and when fulfilled the more plausible. *Sedition*, *Oppression*, *Murder*, are so foul faced and ugly in themselves, that every one who seeth them, would cast a stone at the actors of them, and therefore they never appeare but in the borrowed shapes of *Religion*, and a seeming Zeal of *Reformation*.

But surely no *Deuill* to the white *Deuill*, and if it be possible for him to be worse then himselfe, it is when he cometh in *Samuels* mantle. And let all such complexion-makers who dawb over, not withered faces, but deformed vices with false colours, know that *Fezabels* paint maketh her the more ugly: sinne the better it sheweth, the worse it is, and so much the more odious in *Gods* sight, by how much the more it is adorned. And howeuer vain men may thinke by these pretences to cozen the purblind world, yet they can never stop the mouth of conscience,

science, when God wakeneth it, nor blind the eyes of *Heaven* before whom all things are *naked*, and the day is coming when all these *viſards* ſhall be pulled off, this *paint* melt away at the fire of that great day, and all their *villanies* be laid open to the view of *Men* and *Angels*.

To winde up this diſcourſe with this three-fold Conſectary:

1. *Let not Religion be deſpiſed, becauſe ſhe is thus abuſed, nor all that profeſſe it, contemned, becauſe ſome have perverted it. It is a bad conſequence, Many profeſſours are Hypocrites, therefore I will be Prophane; I confeſſe it is a ſad ſtumbling-block in wicked mens way to Heaven, when they ſee men ſeemingly Religious, abominably vile, and under the pretence of Reformation, contemne all divine and humane Lawes; but oh remember it is not Religion, but the ſhew of it, which ſuch men take up, ſince true Religion would learn them better leſſons. Let this therefore be the concluſion thou makeſt from ſuch promiſes, abhor to be pious onely in appearance, hate to make a ſhew without reality, let thy actions and thy profeſſion accord, and (as Paulinus told Severus, when he ſent for his picture, Erubeſco pingere quod ſum, non audeo pingere quod non ſum) be aſhamed to appear what thou art not. It was an excellent reply of Livius Druſius to the Architeſt, who ſaid he would build him an houſe free from all mens ſights, nay rather, ſaith he, make it ſuch as every man may ſee into it: Oh let us ſo order our words, according to our thoughts, our profeſſions ſuitable to our intentions, and converſation answerable to our religion, that we need not care though all men ſee, as being ſure that God ſeeth into our inmoſt thoughts.*

Musculi in loc.

Ez 3. 4. 2.
Ecclesia nomine
armamini &
contra ecclesiam
dimicatis. Aug.

2. *What Christ had found from Herod, but that God prevented it, persecution under the shew of adoration, let the Church expect from her adversaries, both on the right and left hand; It is the note of Musculus upon the Text, speaking of the wicked one, Cupit nocere Ecclesia, simulat profectum Ecclesia, cupit extinctam gloriam Dei, & simulat studium gloria, cupit è medio sublatum cultum dei, & simulat promotionem cultus.* The Devill and his instruments are so politique, that when they endeavour the ruine, they pretend the purging of the Church, and when abolition is aimed at, reformation is professed. Indeed as Pyrates hang out their colours whom they intend to surprize, so Hereticks and Schismaticks, when they would destroy, lay the greatest claime to Religion. The adversaries of Judah and Benjamin, say, Come let us build the house of God with you, when as their designe was to pull down. Celsus and Amipho writing against the truth, set forth their treatise cum titulo veritatis, and Conradus Vorstius entituleth his book De Deo, which is full of Atheisme and Blasphemy against God. The Papists under the name of the Church, fight against the Church; the Brownists; whilst they gather Churches into a seemingly purer communion, spoyle the Church of its union, and scatter it with division. It is a sad complaint of Drago Hostiensis, how many are there that say they are of the house of Christ, and the Church, and yet are of Caiphas! Quod Petrus negando, hoc illi faciunt affirmando, they dishonour Christ, by professing him, God is in their mouths, and the Devil in their hearts; under the name of Christs Spouse, they act the part of a filthy harlot, and Herod like, they pretend to advance Religion; that they may more closely and effectually destroy it.

3. *What*

3. *What Herod promised, let us performe, what he said deceitfully, let us aet really, Come and worship Christ.* Oh let us have *high thoughts* of this little childe, accounting him a *great God*, and therefore to be honoured and *adored* by us. We reade of a *childe* an *100 yeares old*, this *childe* is as *old as Eternity*, born in *time*, but begotten *before all time*. Oh let us all *reverence* in our thoughts, *embrace* with our affections, *serve* with our soules, and *adore* with our bodies this *holy childe Jesus*.

Let us *worship* him, not as *Herod*, but as *the wise men*, goe we with them to *Bethlehem*, the *Temple* where the *bread of life* is distributed, follow we the *Star of Gods Word*, and finding him let us *fall downe* before him. Let us offer with them the *gold* of charity, *Frankinsence* of devotion, *myrrhe* of contrition, *In auro regem, in thure* Hilar. *deum, in myrrhâ hominem confitentes*, *Gold* as to a *King*, *Frankinsence* as to a *God*, *Mirrhe* as to *God-Man*. Let our care be *adorare corporibus, venerari officiis, hono-* Aug. *rare muneribus*, to honour him in our *gifts*, *serve* him in our *worship*, *adore* him with our *bodies*, *glorifie* him with *all*; so shall we demonstrate our selves, not *Foxes* but *Sheep*, not *subrill Herodians*, but *wise men*, not *verball*, but *reall servants* of *Christ*, every one of us saying from the bottom of our hearts, *To this childe of Mary, yet Son of God, little Babe, but great Jehovah, together with the Father and the Holy Ghost, be honour, glory, praise, service and obedience yeilded of us, and the whole Church throughout all generations. Amen.*

F I N I S.